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The Hallman - Clemens <sup>c</sup>

Genealogy

with a

Family's Reminiscence

Published by  
The E. S. Hallman Family  
Tuleta, Texas

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RESIDENCES OF E. S. HALLMAN



No. 9 Krug Street, Kitchner, Ontario, 1893 - 1903



1136 South Eighth Street, Goshen, Indiana, 1913 - 1916



Tuleta, Texas, 1933 -



## Foreword 1271482

5-5-64  
When one who has been a minister in the Mennonite Church for over fifty years and a bishop for more than forty years writes his family history and reminiscences which reach back three quarters of a century, he not only gives a service for which his children and grandchildren will be deeply grateful but in so doing he also serves the church of this and future generations.

In Mennonite circles very few autobiographies have been written by its church leaders. This contribution by E. S. Hallman, therefore, is doubly welcome because it not only gives us an inspiring account of the life of one of our church pioneers but also because it helps give us a clear picture of the times in which he lived. Especially valuable are his discussions of the Ontario Mennonite churches at the time of the "Great Revival," of the pioneering period in Saskatchewan, and of the beginnings of several Mennonite church communities in the South.

Bishop Hallman presents his family history and reminiscences in a spirit of humility, giving praise to his Heavenly Father for the blessings he and his family have been permitted to enjoy. Intimate and personal enough to give individuality to the writer, the account is nevertheless presented in so dignified a manner that it will be favorably received by a wide circle of readers from all sections of the Mennonite church, although it was written for his immediate family.

At least two results should come from the publication of this book. Its readers should be inspired to rededicate themselves to devoted service in the church. And our Mennonite leaders should follow the example of Bishop Hallman by giving us written accounts of the church activities in which they participated and interpretations of the times in which they lived.

Melvin Gingerich,  
Goshen, Indiana

## Preface

Our family has been scattered in distances for some time. Occasionally, as we met, we rehearsed some of our experiences and events of the distant past. Ten years ago, upon an occasion of this kind, by request, we promised to write a brief story of our life. Later, upon reflection, I hesitated and delayed its preparation, (owing to my inability), but having made the promise, I finally decided to prepare the manuscript for publication. Having kept diaries and church records for over 50 years, gave me a base upon which to gather some of the required material. To widen its scope of information, we added a brief Family Register of our Ancestry, and some church history. It is our prayer and sincere desire, that this Reminiscence may be a blessing to our children, and to their children, to our many relatives and friends, and any readers who peruse this type of history of the last half century.

E. S. Hallman

TO  
MY FAITHFUL AND DEVOTED  
COMPANION  
BY WHOSE LOYALTY IN MY MINISTRY  
AND LOVING SACRIFICE FOR OUR FAMILY  
THIS BOOK  
IS  
AFFECTIONATELY DEDICATED.

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## THE HALLMAN GENEALOGY

The name Hallman in Latin is Heilmano. The meaning of the name is a healer, a doctor. We, in America, are descendants of ANTHONY HALLMAN. It is supposed that he emigrated from Switzerland in 1724. According to records, he was born in 1671. He was a resident of Montgomery County, Pa. He was a member of the Lutheran Church at Trappe, Pa., and a member of the Building Committee of this church in 1746.

### The 1st Generation.

ANTHONY HALLMAN, 1671-1758. Aged 88. He was married to Mary Salome ----- . They had eight children. He lived on a farm near Skippack, Pa., and at the time of his death was warden of the Augustus Lutheran Church, Trappe, Pa.

### The 2nd Generation.

HENRY HALLMAN, ----- . Aged 87. He was married twice. The name of his first wife is not given. His second wife was Anna Maria Bersons. They had eight children. He inherited his father's farm near Skippack, Pa. He was a member of the Augustus Lutheran Church.

### The 3rd Generation.

BENJAMIN HALLMAN. His age is not given. He was married to Anna (or Fronica) Gotwals. They had thirteen children. He was a member of Captain Barnet Haines Company of Militia in 1777, and served as an ensign in 1781. He was a shoemaker by trade, and lived in Upper Providence Township, in Montgomery County, Pa.

### The 4th Generation.

BENJAMIN HALLMAN, 1783-1869. Aged 86. He was married to Elizabeth (Harley) Detweiler. They had fourteen children. The two youngest children were born in Waterloo County, Ontario. Most of the Hallman family in Canada are his descendants.

“During the great financial depression in the United States, from 1816 to 1827, he like many others sold his farm to pay his creditors. He suffered financially during this great crisis, and finding things to his advantage, he moved to Canada in 1825, with the little they had left, and within a few years purchased a beautiful farm of 200 acres, nearly all forest, located one mile west of Roseville. They moved from Montgomery, Pa., with two two-horse teams, and one single horse team. They crossed the Niagara river between Lewiston and Queenston on a flat boat. They wended their way through Dundas and the Beverly swamps to Waterloo County. He was a member of the Mennonite Church, and had high ideals of Christianity. Three of his sons, and a number of grandsons, and great grandsons, were called into the ministry.”

The 5th Generation.

JOSEPH HALLMAN, 1808-1895. Aged 87. He was married to Susannah (Bergey) Clemmer. They had eleven children. His second wife was Elizabeth Clemmer; and his third wife, Magdalena Eby. His farm, known to us as the Old Hallman Homestead, is one and one-half miles S. W. of New Dundee. He was a Mennonite, very conservative in his views, “Though of a kindly disposition and high moral principles.”

The 6th Generation.

ABRAHAM HALLMAN, 1832-1904. Aged 72. He was married to Mary (Becker-Riehl) Schmitt, daughter of George R. Schmitt, Mennonite minister. Her age was 69. They had a family of twelve children, eight sons and four daughters. They lived on a farm two and one-half miles N. E. of Platts-ville, where eleven of their children were born. In 1875 they moved to the old Hallman homestead where J. Riley was born.

They were members of the Mennonite Church; and all that could be hoped for in teaching their children to lead the Christian life had become their answered prayer.

### The 7th Generation.

The children of Abraham Hallman:

GEORGE S. HALLMAN, 1856-1934. Aged 78. He was married to Veronica Meckendorn. They had a family of eight children: Arthur, Vera, Anson, Edgar and Edna, twins, Maylinda, Ellen, Salome. They lived on the old Hallman homestead where they engaged in farming. They were Mennonites. He was a deacon of the Mennonite Church at Roseville. Their daughter Vera is a missionary on furlough from Argentina.

ABRAHAM S. HALLMAN, 1858-1941. Aged 83. He was married to Phoebe Kerr. They had four children: Mary, Ruth, Lois, John. His early trade was in the woolen mills, but his life work was in the grocery business. He opened the East End Mission in Kitchener, of which he had charge for some years. After moving to Montreal, he had charge of a Jewish mission for some time. He was a local preacher in the Methodist Church and later was a Baptist.

JOSEPH S. HALLMAN, 1860-1927. Aged 67. He was married to Clara Erb. They had four children: Gertie Althea, Earl Gordon, Alberta May, Joa. For many years he was departmental foreman at the Shantz Button Works, Rochester, N. Y. They were members of the Evangelical Church.

PETER S. HALLMAN, 1862-  
He was married to Eliza Stauffer. They had one child: Clarence S. They lived on a farm near New Dundee, then later on his own farm near Plattsville. At present he is an assistant in the hardware store and in the Plattsville Post Office. They are members of the Methodist Church.

EPHRAIM S. HALLMAN, 1864-  
He was married to Magdalena Sararas. They had four children: Cranston, Essie May, Ada, Morgan. He had his farm across the road from the old Hallman homestead. They live retired in New Dundee. They are members of the United Brethren Church.



ELI S. HALLMAN, 1866-

He was married to Melinda Clemens. They had five children: Clemens, George, William, Abram, Anna. Part of their life history follows in this "Reminiscense." They were members of the Methodist Church for two years, then united with the Mennonites.

SARAH ANN HALLMAN, 1867-

She was married to Josiah Cassel. They had four children: Myrtle Belle, Harvey, Lincoln, Idella May. He had two children by his first wife, Maria Hallman: Clayton, Edna. They lived on farms west of New Dundee. She lives retired in New Dundee and is a member of the United Brethren Church.

AMOS S. HALLMAN, 1870-1891. Aged 21.

He died from the effects of a fall out of a sleigh, when returning from Sunday services at the Blenheim church.

MAGDALENA HALLMAN, 1872-1938.

Aged 66.

She was married to Obal B. Stauffer. They had six children: Beulah Belle, Euphemia, Minota, Abram, Kenneth, Gladys. They farmed near Straburg, Ontario, and at Arcola, Saskatchewan. Later he was manager of grain elevators after which they lived retired at New Westminster, British Columbia. She was a member of the Methodist Church.

LUCINDA HALLMAN, 1874-

She was married to Ephraim Snider. They had three children: Mary Silva, John Stanley, Abram Leonard. They farmed and now live retired on their farm near Parkview, south of Kitchener. He is a deacon at the Weber church. They are Mennonites.

PHOEBE HALLMAN, 1876-1949.

She was married to A. Erwin Hoover. They had one child: Mary. They adopted two children: Barbara and Vernice. They farmed near Selkirk, and operated gas wells in the district. They were Mennonites.



J. RILEY HALLMAN, 1879-

He was married to Elizabeth Ratz. They have one child: Dorothy. He was a merchant, a member of a Chautauqua quartette and a tenor soloist. They reside at 14 Brooke Ave., Toronto, Ontario and are adherents of the St. Thomas Christian Science Church in the city.

## THE CLEMENS GENEALOGY

GERHARDT CLEMENS, 1680-1745. Aged 65. He emigrated from Switzerland to America in 1709. His wife's name was Ann ----- . They had four children. Their names were John, Jacob, Abraham and Ann. His background was Catholic. "He not only took on Luther's idea of the Reformation, but what he thought to be the more advanced thought of Menno Simon." Our lineage in Canada follows the name of Abraham, the third son of our progenitor, Gerhardt Clemens.

The 2nd Generation.

ABRAHAM CLEMENS, 1776-

He was married to Catherine Bachman. They had ten children: Abraham Jr., Jacob, George, Gerhart, Ann, Mary, Catherine, Elizabeth, Susanna, Hester.

The 3rd Generation.

ABRAHAM CLEMENS Jr., 1752-1808.

He was married to Mary Steiner. They had six children: John S., George S., Jacob S., Abraham S., Magdalena S., Catherine S.

The 4th Generation.

ABRAHAM S. CLEMENS, 1790-1867.

He was married to Rachael Derstein. They had six children: Abraham D., married to Veronica Shantz; Mary, married to Benjamin B. Bowman; Amos M., married to Mary Wismer; Susanna, married to Moses Bowman; Lydia, married to Noah Bowman; and George H., married to Salome Bowman. They moved to Canada in 1825, with their four oldest children. The two youngest children, Lydia and George, were born in Canada on their homestead between Kitchener and Breslau. In 1837 they moved two miles south of Breslau, alongside the Grand river. He served as a deacon in the Mennonite Church.

The 5th Generation.

GEORGE H. CLEMENS, 1831-1892.

He was married to Salome S. Bowman. After their marriage they moved on his father's farm, "River-

side Home," where they lived the remainder of their life time. Their family life contributed much to the spiritual, social and economic life of the community. They were members of the Mennonite Church. The Bowman's, (Bauman's), also emigrated from Switzerland. One Wendell Bowman settled in Lancaster County, Pa., in 1709. Bowmansville in Pennsylvania is named after him. The Bowman's were more of the professional type. Among them were teachers, ministers, millers, bankers, doctors and surveyors. They had a family of nine children; a son George and daughter Salome having died in infancy. The names of the seven, with a brief outline, follows:

#### The 6th Generation.

##### MENNO B. CLEMENS, 1854-1928.

His first marriage was to Stella Weaver. They had one child, Stella who died in infancy. His second marriage was to Phoebe Weaver. They had one daughter, Marjorie, married to Oliver I. Gaines, of Edgewood, Md. He, Menno, was a S. S. Supt. and local preacher in the Methodist Church, a public school teacher, furniture salesman, and operated saw mills in Tennessee and Alabama. He was also an orchardist.

##### LEVI B. CLEMENS, 1856-1899.

He was a medical doctor, and at one time took a trip to Australia. His residence and office was at the corner of Queen and Church St., Kitchener, Ontario. He was married to Edith Wells. They were Presbyterians. They had three children: Louise, Ruby, Walter. Ruby was married to Rev. John Soltman, Methodist, and are living in Seattle, Washington.

##### PRISCILLA CLEMENS, 1858-1932.

She was married to Jeremiah Sauder. They lived on the Clemens homestead, "Riverside Home" until the end of life. They were Methodists. They had four children: Melinda, Leonard, Elona and Abram.



Leonard is living at Carrot River, Saskatchewan. Elona is married to Roy Schiedel, a merchant of Breslau, Ontario. Abram lives on the Riverside Home.

MILLO B. CLEMENS, 1860-

He was married to Susannah Zeller. They were members of the Evangelical Church. In 1902 they moved with a colony of settlers to Didsbury, Alberta. He was a farmer, merchant and municipality secretary. They had six children: May, Roy, Edgar, Harold, Bessie and Lois. At present he lives in Calgary, Alberta, with his daughter Bessie, Mrs. James Halton.

NORAH CLEMENS, 1862-1949.

She was married to John M. Nyce, a merchant. He then entered the ministry of the Evangelical Church, and had most of his charges in Michigan. In later years he was a Presiding Elder. They had one daughter: Edith. She was married to Rev. Ferdinand J. Winter, who had his charge in Texas, as Presiding Elder in the Evangelical Church. They had two children: Mary Elizabeth (Betty) who was married to John A. Thompson, Lieut. Colonel, and John F., a Lieut. Both were overseas in World War II.

ABRAHAM B. CLEMENS, 1867-

He was a Methodist, a Y. M. C. A. Secretary, Director of Mechanical Engineering in the International Correspondence Schools, and Dean Emeritus. He was married to Florence Belle Weaver. They had one son: Dr. Norman Weaver Clemens, present pastor, First Methodist Church, Wilkes-Barre, Pa. His second marriage was to Annie Andrews.

MELINDA B. CLEMENS, 1873-

She attended Riverbank public school. At the age of sixteen she accepted Christ as her Saviour, and united with the Zion Methodist Church. Two years later after the Great Coffman Revival she united with the Mennonite Church. Three years later, in



1893, she was married to Eli S. Hallman. They had five children: Clemens, George, William, Abram and Anna. Their additional history follows in the succeeding pages.

This concludes a brief history of our ancestry:

ANTHONY HALLMAN

and

GERHARDT CLEMENS

Considerable information of the Hallman history was obtained from the book, "History of the Hallman Family in Canada," compiled by H. S. Hallman, Kitchener, Ontario. Printed in 1905.

Also valuable information concerning the Clemens history was obtained from the book, "The Clemens Family" by J. C. Clemens, Landsdale, Pa., printed in 1948, and from historical documents prepared by M. B. Clemens, Grand Bay, Alabama, and written in 1926.

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old."

Psalm 44:1.

**FAMILY RECORD**  
**OF**  
**ELI S. AND MELINDA HALLMAN**  
**ELI S. AND MELINDA C. HALLMAN**

His Parents: Abraham (Clemmer) Hallman,  
Mary (Schmitt) Hallman.

Her Parents: George (Derstine) Clemens,  
Salome (Bowman) Clemens.

Eli (Schmitt) Hallman, born February 26, 1866.

Melinda (Clemens) Hallman, born May 18, 1873.

Place of marriage: At the bride's residence, "River-side Home." By Bishop Elias Weber, on August 9, 1893.

Attendants: Norma B. Stauffer, Lizzie Snyder,  
Obal B. Stauffer, Magdalena Hallman.

**OUR CHILDREN**

"Lo, children are an heritage of the Lord:"  
Psalm 127:3.

The family below is the eighth Hallman generation, and the seventh Clemens generation.

CLEMENS SMITH HALLMAN was born June 11, 1895, at our residence, No. 9 Krug St., Kitchener, Ontario, and died Aug. 23, 1927. He accepted Christ at eleven years of age and united with the Mennonite Church; attended public school and took an agricultural course by mail; attended Goshen College, and gave the Valedictory oration on "Public Opinion and Peace." He taught our home public school and also taught at the Collegiate at Saskatoon. He took some work at the University of Saskatchewan and was the students' delegate to the Student Volunteer Convention, at East Northfield, Mass., in 1918. Besides farming with George a few years, he was also Field Representative for the Government of Saskatchewan. He took part in the usual church and Sunday School activities.

He was married to Cleo Searer, of Wakarusa, Indiana, in 1919. They had a family of four children, which brings them to the ninth Hallman generation.

RUTH HALLMAN was born July twenty-third, 1920. She was married to Francis Trotter, of Elkhart, Indiana. Since returning from overseas, he is engaged with the Dobbins Mfg. Co., of Elkhart, as assistant superintendent. They reside at 1623 Morton Ave. They have a family of three children, bringing them to the tenth Hallman generation. They are: Martin Scott, born July 8, 1942; Rosemary Ferne, born September 12, 1943; and Timothy Wade, born July 26, 1947.

FERNE HALLMAN was born July 13, 1922. She was married to Dale White, of Elkhart, Indiana. At present he has a position in one of the offices in the United States Post Office Department at Washington, D. C. Their address is 7508 C Street, Carmody Hills, Washington, D. C. They have two children, in the tenth generation. They are: Patricia Carol, born August 26, 1946, and Larry Hunter, born November 11, 1947.

SUSIE HALLMAN was born August 16, 1926, and died in infancy.

DONALD CLEMENS HALLMAN SEARER was born March 12, 1927. After his father's death he was adopted by Russel and Katherine Searer, 610 E St., Three Rivers, Michigan. At present he is a student at Wheaton College, Wheaton, Illinois, in preparation for his life work.

After being a widow fifteen years, Cleo was married to Frank Hunter of Elkhart, Indiana. Their residence is 404 Sherman Street.

GEORGE BOWMAN HALLMAN was born December 4, 1899, at our residence, No. 9 Krug St., Kitchener, Ontario. He attended our public schools, then Goshen College and later Hesston College and Bible School from which he graduated. After farm work in Kansas and farming at Guernsey, he accepted a position with the Co-Op stores and at present is manager of the store at White Fox, Saskatchewan, in which town he has his residence.



He was married to Minnie Rupert, of Guernsey, Sask., in 1929. They have two children, the ninth generation: Kathleen Joyce, born September 8, 1930; and Marlene Faye, born November 7, 1937.

When a student at Goshen College, during evangelistic meetings, he confessed Christ at the age of fourteen. They attend the United Church.

WILLIAM ELI HALLMAN was born January 29, 1904, at our residence, No. 9 Krug St., Kitchener, Ontario. He attended our public schools and after that the Collegiate in Saskatoon, Sask. He then entered Goshen College from which he graduated in 1929. He then engaged in salesmanship, until the time when the Mennonite Board of Missions and Charities appointed him as missionary to Argentina. After their first furlough, he took the Seminary Course at Goshen College.

At the age of eleven, he confessed Christ during evangelistic meetings held at Goshen College. He was married to Beatrice Hershey of Argentina, after college days, in 1931. They have a family of three children, the ninth generation: Clemens Lester, born in Pa., February 20, 1934; Elinor Elizabeth, born in Argentina, June 30, 1938; and Richard William, born in Argentina, February 25, 1942.

ABRAM PERCIVAL HALLMAN was born December 8, 1905, at our residence, No. 9 Krug St., Kitchener, Ontario. He attended our public schools, and then entered Goshen College where he finished high school and graduated from College in 1931. He has been associated with Miller, Hess and Co., Inc., Akron, Pa., shoe manufacturers, for the past fifteen years, as a sales representative, and more recently as a member of the firm.

He was married to Esther Yoder of West Liberty, Ohio, Dec. 25, 1936. They have a family of two children, the ninth generation: James Donald, born February 2, 1940; and Joanne Melinda, born March 13, 1942. They reside at Akron, Pa.

At Grand Bay, Alabama, in our home, he confessed Christ at the age of eleven. They are mem-



bers of the Monterey Mennonite Church, which was organized in Lancaster County, in 1946.

ANNA MELINDA HALLMAN was born February 3, 1914, at our residence, 1136 South Eighth St., Goshen, Indiana. She attended our public schools, and Falfurrias, Texas, high school, where she was Valedictorian. The next year she took a secretarial course. She also attended the Hesston College and Bible School, and graduated from Goshen College. She is a soprano and was a teacher in Tuleta, Texas.

In 1941, she was married to B. Frank Byler, of West Liberty, Ohio, a minister and high school teacher. They have a family of three children, the ninth generation: Stanley Hallman, born in Ohio, March 1, 1943; and Marjory Melinda, born in Argentina, September 6, 1947; Dennis Franklin, born in Argentina, October 25, 1949.

At nine years of age, she confessed Christ at the Whiteside Revival meetings at Guernsey, Sask. After the Mennonite Board of Missions and Charities appointed them as missionaries to Argentina, Frank took the Seminary Course at Goshen College, followed by their language studies in Texas and Mexico, previous to their sailing to Argentina, in 1947.

A word in conclusion to our children:

This concludes briefly the Hallman and Clemens genealogy, down to the tenth generation. This Reminiscence is not intended to be a complete Family History. We merely included a brief sketch of our own brothers and sisters, our children's uncles and aunts, adding the names of their children, their first cousins, some of which at present are grandparents.

Thus our progenitors have given to our generation a noble heritage. May it be ours to pass it on likewise to succeeding generations. "One generation shall praise thy works to another, and shall declare thy mighty acts." Psalm 145:4.

## REMINISCENCES

The place of my birth was on a farm two and one-half miles northwest of Washington, Ontario. I was the sixth in a family of twelve children. Their names and years of birth are: George, 1856; Abraham, 1858; Joseph, 1860; Peter, 1862; Ephraim, 1864; Eli, 1866; Sarah Ann, 1867; Amos, 1870; Magdalena, 1872; Lucinda, 1874; Phoebe, 1876; and J. Riley, 1879.

## PUBLIC SCHOOL

From the age of six to nine, I attended the Hallman Public School in Wilmot Township, Waterloo County, Ontario. We went to school one mile east down the road, over a running stream of fresh water fed by springs along its course through shady woods. The names of our teachers were Charles Shupe, David Bean, and John Waldron. Our parents then moved two miles east to the "old Hallman homestead." From the age of ten to fifteen I attended the New Dundee Public School, where I finished the grades. It was customary among most of our community people to permit some of their children to pass to the eighth grade. The names of our teachers at the New Dundee school were C. B. Linton, Thomas Waldron, and D. K. Erb. At this school three boys took advanced work and this is what happened to them in after life. One became a Chicago lawyer, another went to jail, and the other is the one whose life's reminiscences follows:

## OUR NEIGHBORS

We were fortunate to live in a very progressive community as to farming and church life. The larger per cent of church people were Mennonites, who had large families; so we had social groups of all ages. It might be of interest to know the

names of those with whom we associated within only a few miles distance: Cassel, Bowman, Hall, Doerr, Snyder, Kauffman, Shupe, Stager, Sararas, Freed, Weber, Bechtel, Bock, Bricker, Gabel, Bingham, Gofton, Deeton, Shantz, Erb, Master, Bergey, Hunsberger, Kercher, Toman, Unger, three Rosenberger, three Cressman and five Hallman families and others.

It is true we did not have present day utilities and conveniences, but we did have an unusual amount of neighborliness which comes from people being dependent on one another. Probably most of us now would choose our modern way of life, but let us look back into the past and compare notes.

The prices of commodities were not high when buying or selling, but a good living was made. These were the horse and buggy days. We would depend upon our neighbors and they depended on us. Some of the great headlines each year in their season were gathering apples, making apple butter and maple syrup, the berry, cherry, plum, pear and grape season; spring vegetables and fall pop corn; and barn raisings and butchering days. The smoke house was filled with cured meats; the attic with apple butter and dried fruits; the cellar with loads of potatoes and barrels of apples, a variety of canned goods, cream and honey, butter and eggs, pies and home baked bread. We spun our own yarn or had it prepared at the woolen mill. The traveling tailor came to our homes and made our new suits. We went to the tannery shoe maker, within a mile, and had our footwear made. In this way we had industries at home, or within a few miles from the family fireside. Note: Our modern way of life is largely dependent upon industries hundreds or thousands of miles from the consumer.



## THE EARLIER YEARS

The good fortune in being one in a home of a large family has its many advantages and occasional disadvantages. We could help our parents and each other bear one another's burdens. With the barn stables filled with horses and cows and sheep and young stock, with the large hay mows, feed rooms, turnip cellars and poultry houses, we were all given our regular chores to do. In addition we helped our sisters in the house and furnished fuel for the different stoves. There were the few disadvantages however when the six of us boys preferred to do the same work; as for instance plowing instead of harrowing, or when it was to be decided on 'certain occasions' who would have the choice driver and the boys' new top buggy. A few times mother would help father to decide.

However, it meant that as the boys became older someone would hire out so as to give others new opportunities. Within a few years we were scattered. George hired out. Abe preferred the factory. Joe hired out. Pete and Eph stayed with father on the farm, and I went with Abe to the woolen factory one mile from home. It required three years to learn the woolen trade. At the age of fifteen I was hired for three years at 45c a day including my dinner. The following two years my wages were \$1.00 a day of ten hours as factory foreman. We manufactured blankets, flannels and yarn, and specialized in white (combed) bed blankets which were shipped to wholesalers in Montreal.

The most serious problem I faced was how to spend my spare time in the years from sixteen to twenty-one. I so much needed Christ; and at times when in attendance at our regular services at the Mennonite Church or community church revivals and camp meetings, it was a struggle within to refuse the conviction of the Holy Spirit.



The social life of our young people in our community was spent in neighborhood evening calls, occasional singing schools, and regular services at the Blenheim Mennonite Church, which were held every two weeks; and Sunday evenings at the United Brethren, Methodist, Baptist and M. B. C. church services. The larger Sunday forenoon services were always at the Blenheim church where our Mennonite families gathered. It was customary that when folks were not invited to a home for Sunday dinner, they would invite themselves to the place the crowd went. Our home, one mile from the church, was one of these where occasionally some fifty guests were served. It was always a pleasure to us as children and parents. We were prepared for these events by having baked several loaves of bread and pies the previous Friday.

In these years the Blenheim Sunday School was started, but it had no interest to us young people. The larger number were in the primary classes, learning the German alphabet and language. In later years after the Great Coffman Revival, the Sunday School and Church to us had a new meaning.

However, our young people attended services at other churches more often than ours. When our Mennonite young people were married, they asked the pastors from these other churches to perform the ceremony. It was evident that when they would seek a church home they would unite with other denominations. In this way other churches were built up during their revivals, and our own lost ground, for a generation. This had had its effect in our family, including myself and my wife. Of this I will write later in this reminiscence. This quotation may fit in, "What was our loss, was their gain." The background of those who left us, with their activity and zeal, put new blood into these other denominations, which became a source of rapid growth among them. However, after some years the tide changed.

As to our spare time, at the age of eighteen, when seeking an outlet of activity, I noticed an announcement in our County newspaper, of a Sangerfest to be held within a few months at Berlin (Kitchener). Requests were made for singers who would help in the rendition of the Oratorio, "Haydn's Creation." I did not know if I would qualify. However, having in possession a tuning fork in key "C," I ventured. All my spare time in the factory and at home was occupied in this challenge. I never had heard the rendition of an oratorio, nor had an opportunity to attend a rehearsal until the evening preceding the Three Days Sangerfest. I was met by and taken in charge of by Mr. M. B. Clemens, at the rehearsal, and the rendition. (Incidentally, some years later, his sister became my wife). I marched with others in our chorus, with a white christie hat and white vest; in the long procession, with choral singers and bands from neighboring towns and cities. It was supposed to have been a success. My interests in life were changed later to other things.

About this time I became the New Dundee correspondent to the "Plattsville Echo."

The following summer, an electrical storm with heavy rains struck Wilmot Township, causing a flood to come down the little stream from Mannheim, which tore out the Reichart Hallman saw mill dam, and in the next mile the New Dundee dam, from which the large Hilborn Flour Mill received its power. Then it rolled down the next half mile with its debris into the large Woolen Mill dam and tore that out. It would take a few months to have a new bridge and road bank reconstructed. My brother Abraham got work at once at the Plattsville Woolen Mills, and there was also a job open for me. I was then nineteen, and asked my father if I might work there. For some reason he was quite hesitant, but said, "You may if you will not spend your

evenings with improper company." I was quick to answer, "I won't." Strange as it seemed to me, he asked me again the same question concerning the wording of improper company. I promised him, I thought faithfully, as I was so anxious to go. Seemingly he was not satisfied with the way I answered him, and actually asked me the third time, "Eli, will you promise me you will keep away from bad company." I now felt the seriousness of my father's concern for my welfare, and from my heart came the answer that I would be true to my promise. He consented to let me go for some three months. You remember the incident of Christ asking Peter the third time, "Lovest thou me." Then Peter answered from his heart, "Lord, thou knowest all things, thou knowest that I love thee." My father knew the perils of life. The son didn't. This incident may have saved the boy, who was yet living without Christ and the overcoming life.



## FACING LIFE

At the age of twenty-one, I looked into the space of the beckoning dismal future, unknown to me, but God knew it all. The words of the poet may be fitting:

Jesus, Saviour, pilot me  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rocks and treacherous shoal:  
Chart and compass come from Thee,  
Jesus, Saviour, pilot me.

I had met with some interesting experiences at my trade in the Woolen Mills, but could not plan to make this my life work. My brother Abraham had started a grocery business in Berlin, and I became his clerk, and stayed with him for three eventful years. During this time I was boarding at Mrs. Weaver's boarding house, on Scott St., opposite the market.

My brother and I attended the Trinity Methodist Church services regularly, and were members of the choir. During this time I took a term in voice culture, by Prof. Warrington, of Toronto. In our social life it was easy to become acquainted with members of the Methodist Church, because of the Mennonite background of some of them. Notice the names: Bricker, Clemens, Eby, Hunsberger, Musselman, Shantz and Weaver. Other denominations likewise were increased in membership, draining our large Mennonite area for a generation.

My brother and I were still unsaved, but the Holy Spirit was convicting us of our sins and the need of the Saviour. We still cherished and preferred the Mennonite way of life, though at the time we were in fellowship in other circles.

## THE TWO REVIVALS

The Methodist pastor announced revival meetings. The evangelist came. The invitation was given but I refused, by an evil voice saying, "Not tonight." Fear overtook me that night; what if I should die, what then? The Lord in mercy spared me. The next evening when the invitation was given, I immediately went forward to the altar, and also another young man, Fred Sheppard who later became Inspector of Schools.

"For by grace are ye saved through faith and that not of yourselves: it is the gift of God."

In the providence of God, I was the first one in our family of twelve to be saved. There were many grown up Mennonite families all around in similar condition.

After my conversion I yielded myself whole heartedly into the work of the Methodist Church and Sunday School, and was appointed a member on the Church Board.

In 1891, two years later, the great Mennonite Revival began, led by the Evangelist J. S. Coffman. This innovation in the Mennonite Church made quite a stir in the town and country. People from all directions began to gather at times an hour before the services began. Many came from other denominations. I also went; it was my parents' church. One evening four of us Methodists attended the service; the other three were, E. P. Clement, Thomas Simpson and Alexander Eby. We were fortunate to get standing room in the aisle of the church. When returning we had comments on the message and its inspiration to us. How I longed to help in some way. Has God a way? Thus the great Revival started in whitened fields already to harvest. The larger number of the converts in this first revival were young married people. Much of this history is found in our Mennonite church archives.

It was now mid-winter. Early one morning we

received a telegram from home, (New Dundee, 12 miles) telling us that our brother Amos had an accidental fall from a sleigh, returning home from Blenheim church. I went home immediately. He was lying in a coma. Neighbors gathered and prayers were made. The doctors held out no hope for his recovery. Within a few hours the spirit took its flight. Brother J. S. Coffman who was holding meetings in the district, was invited to preach the funeral sermon. Other ministers assisted. This was a loud call, and intensified the Coffman revival.

Some weeks later, Brother Coffman began a series of meetings at the Blenheim church. I had leave of absence to be at home during these meetings. I was burdened for the salvation of our people. The converts would say, "Oh come and help us, we need you." I answered, "Not by man's request, only, but if God calls also." Was God calling? I had contacts with Brother Coffman. He would not proselyte. He left my case between myself and my Lord.

The Blenheim revival closed with good results. The Holy Spirit was striving with me to settle my church relationship question. One morning after breakfast I returned to my room upstairs, seeking in prayer the Lord's guidance. I was then led to ask the Lord for a sign, and this is what followed: I carefully wrote out two slips of paper. The one was headed, Methodist, with its main doctrines. The other was headed, Mennonite, with its main doctrines. I was guided to lay them side by side on the bed before me. Then I knelt in prayer, raised my hand and closed my eyes, and a few moments later let my right hand be guided as it dropped on one of these papers. It dropped on the Mennonite paper, and "the lot was cast." After a few minutes in meditation, my immediate future was being planned as to how to proceed. First, I made known my decision to my parents in the home. Then I wrote letters to my Methodist friends: to E. P.



Clement, representing the church. He replied very cordially, and commended me in the decision I had made; another letter to the Superintendent of the Sunday School, M. B. Clemens, who did not reply; and another letter to the choir leader, Miss Lizzie Zeigler who did not reply. After I had returned to Kitchener within a week and talked things over with my brother, he fully endorsed the decision that was made. In meeting the Methodist minister he invited me to his study to talk things over with him. He seriously objected to the steps I had taken. His main objection was, "You should stay with us in the church, where you were born again." I said, "I must answer God's call. I have a vision of souls perishing and calling for help. I have cast my lot with my people." He would not give me a church letter. I was then an applicant for membership and was graciously received into the Mennonite Church, (with many others) upon the confession of our faith. We at once became associated with many active Christian workers, both young and old.

These were the years of beginnings, with newer methods in church work. There still remained a strong conservative element in most of our congregations, which filled its place, and had its benefits. Our church leaders took ample time to test out our sincerity in spirituality and church loyalty. Thus our newer workers were more deeply rooted in the faith of our fathers. The tide had changed. Whither bound? Our help is in God.

## AN HELPMEET

The Scriptures say, "It is not good that the man should be alone; I will make him an helpmeet for him." I needed that at a time like this. My social life and church activities found their way into a large circle of friends. Among others who changed church relationship was Melinda Clemens from Breslau, her parents being Mennonites. She was the youngest in the family; the rest all had united with other denominations. Her difficult experience in leaving the Methodist church was similar to mine; so we had many things in common, and had occasion to meet at gatherings and church work. This led up to our engagement. I purchased a residence at No. 9 Krug St. Our marriage was announced in our respective home congregations. The wedding took place in the bride's home, the families on both sides of the house being our guests.

Previously to this I was operating a Religious Bookstore, King St. West; but before a year, I became a business partner with Bro. M. C. Cressman, dealers in Dry Goods, Clothing and a Bookstore Department. Our store was located on King St. East, one half block from the City Hall.

## IN THE MINISTRY

The work of the church grew steadily, the Lord adding to the church such as were being saved. Other evangelists from the States followed the work begun by Brother J. S. Coffman, with whom we kept up our regular correspondence throughout the rest of his life. As the work in the church expanded, and more appointments for the ministry was increasing, it became necessary for more laborers to be ordained to the ministry. Conference resolutions were then adopted to ordain two brethren as evangelists and assistant pastors in their home congregation.

The voice of the churches were taken in the Waterloo - Kitchener - Breslau surrounding district. There were so many active workers in these churches that the ministerial body accepted twelve names to be presented, from which the lot for two brethren was cast on the day of the ordination.

The bishops in charge of this service were the brethren Elias Weber, Amos Cressman and Daniel Wismer. After the sermon, exhortations, and the Holy Spirit's guidance in prayer, the deacon placed twelve books in a row, on the wide pulpit. The bishop then exhorted the brethren to come forward and take a book. In two of these books, papers had been placed upon which the charge was written for these upon whom the lot would fall. These were moments of suspense to all of us. No one knew, but God. One of the bishops opened the books as they were returned. When he found the paper with the charge in the book, he announced the names, and in the providence of God, the lot fell upon the brethren, Jacob S. Woolner, and Eli S. Hallman. The ordination followed. The date was June 17, 1897, and the place, First Mennonite Church, Kitchener, Ontario. My age was thirty-one. My first sermon was preached the following Sunday, using the text John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me."

Up to this time most of the preaching in our churches was in the German language. With changes in methods of church work, came also the change to the English language, which in years later became universal.

After being ordained to the ministry, preaching appointments were made by invitation from many churches, also calls to funerals, and the coming evangelistic field. It thus became necessary to dissolve business partnership with Brother Cressman. Our material needs were partly met by clerking part time at the store, and shipping fruit in the fruit season at Jordan Harbor, near Vineland,



Ontario. I was also operating a small printing press, suitable for job work.

The greater part of my time in the ministry, during the first seven years, was spent in the winter months conducting evangelistic meetings in Ontario, and points in the United States. It may be, our most effective revival was held in our home district at the Waterloo and Kitchener churches, continuing four weeks, when a number of souls accepted Christ, "unto the praise of His glory."

During our residence in Kitchener, our home was blest with the arrival of four sons: Clemens, George, William and Abram.

## THE CALL TO THE WEST

In the winter of 1905, when I was thirty-nine, a number of Mennonite families in Waterloo County expressed their desires to move out West, to the Mennonite Reserve, in Central Saskatchewan, which was a tract of land about thirty by forty square miles, opened by the Government, and set aside for a limited time for the colonization for all Mennonite groups, in order to open up this area for intensive farming. Other settlers, mostly Americans, followed in quick succession. Homesteads and other available land for settlers was acquired. This colonization project was largely made possible by the efforts of Honorable Peter Janzen, of Nebraska. Their head office was in Winnipeg, Manitoba.

A survey of our land project was made by the Brethren Moses C. Bowman and Wendell E. Shantz, who returned with a favorable report. The brethren who anticipated moving West would move if it were possible to have a minister with them in their colony. Being approached several times, and in consultation with others and in prayer for guidance, we gave our consent to accompany them. After these arrangements had been made with these brethren to move to the west with them, members in our home congregation at Kitchener requested us

to reconsider our plans and stay with the church work here; but we were impressed to hold to our former decision.

During the following few years a train load of settlers' effects with a passenger coach per year moved as a colony into this new western field. The names of some of these settlers were: Aaron and Abram Biehn, Israel Cressman, E. S. Hallman, Alvah, Henry and Edwin Bowman, Addison Shantz, Ben and Milton Shuh, Irvin S. Kolb, Simeon and Ira Gingerich, Isaiah and Titus Rosenberger, John Steiner, Jacob Axt, Jerry and Noah Weber, Adam Moyer, Jerry and Elias Rudy, Abel Snyder, Clarence Burkhardt, Dan Schlabach, Clem and Abe Snyder, Levi Habermehl and others.

The first Sunday School and church service, in 1905, was held in Deacon Aaron Biehn's large house tent. The first S. S. Superintendent was Bro. Israel Cressman, who also had a store and Post Office on his large prairie farm. Our first text was taken from Hebrews 11:8-10. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God."

We obtained a Government grant to build a school house in the center of our colony. This school was built in 1907 and named Waterloo. Our first teacher was B. K. Lehman, of Millersville, Pa. That same year our first revival meetings were held by Bro. A. D. Wenger. We held our church services in the school building until our church building was erected in 1911. The congregation was named the Sharon Mennonite Church. This name was suggested because the vast prairie was dotted with clusters of red fragrant flowers, calling to our mind the Rose of Sharon.



The colonization of Mennonites in Alberta had been started three years previous, in 1902, in Mayton, Didsbury, Carstairs and High River districts. At the Ontario Church Conference the following year, we delegated Bro. S. F. Coffman to go and spend several months in these districts, organizing congregations, and ordaining brethren to the ministry.

The colony of the Alberta Mennonite churches are located about 500 miles west of the Sharon congregation in Saskatchewan. In our correspondence with the Alberta brethren in 1907, relative to Conference affiliation and other church work, we consented to attend the Alberta Mennonite Conference, which was held at the West Zion Church. This Conference was well represented by all our Conference members. By a resolution the name was changed to Alberta Saskatchewan Mennonite Conference, and I was chosen by the unanimous voice of the Conference members to be ordained bishop of the Conference district, by ratification of the Ontario Mennonite Conference bishops. A few months later the ordination took place at our former home church at Kitchener, Ontario. The Ontario Conference bishops in charge were the Brethren Jonas Snider and Elias Weber.

Since the Alberta churches were so far from our home in Saskatchewan, and owing to the Alberta ministers being spiritually qualified, we requested the ordination of a bishop to assist in the Alberta district. By consent of Conference two years later Brother Israel R. Shantz was chosen by lot and ordained. The following year he passed on to his eternal reward. A year later in 1911, Brother Norman B. Stauffer was chosen by lot and ordained as bishop.

After attending the General Conference at West Liberty, Ohio, in 1909, I spent five months, from October to March, at various places in the east, at the Publishing House in Scottdale, Pa., for a few months; and taking part in two Bible



Conferences. When returning homeward, I filled several appointments in Ontario and Michigan, and then held evangelistic meetings at Morrison, Illinois, and at Goshen College, Indiana.

After arriving home, and helping to put in the spring crop, I left for North Dakota, to a Bible Conference at the Fairview church, followed by a series of evangelistic meetings. Then I left for the Spring Valley church, and conducted a revival.

We arrived home just in time for our Alberta-Saskatchewan Conference, which was held at our School House. This was the first Conference held in Saskatchewan. Visiting ministers present were: Noah Stauffer, Moses C. Bowman, Moses Hoover and Nathaniel Bergey, from Ontario; Israel R. Stantz and Norman B. Stauffer, from Alberta.

The next year, in 1911, we built the Sharon Mennonite Church, at the cross road of our farm. The dedication services were held on Dec. 10. The text was Psalm 100:4, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

The following spring, in 1912, my message for the Baccalaureate sermon at Hesston College and Bible School was from John 2:14. This same year, in December, we moved to Goshen, Indiana.

## AS FIELD SECRETARY OF GOSHEN COLLEGE

The Mennonite Board of Education, and Goshen College, were yet in their experimental stage. Many of our brethren did not have confidence in our type of higher education. There were criticisms made which were unwarranted, while some were constructive. Some of our graduates forsook their former faith, which brought a gap between the College and her constituency. There were some changes made in the administration, and even with these much was yet to be accomplished to bring about the confidence the Board of Education and some leaders in the church desired.

Our stay in Goshen was three years, until the spring of 1916. The first year we had our residence built at 1136 South 8th St. On several occasions over the week end, I filled appointments at various churches in neighboring States. We had the opportunity of meeting young people and parents as occasion presented itself. At times I held evangelistic meetings, assisted at Bible Conferences, and assisted bishops in church work. I also attended the Board meetings of our church institutions.

Our son, Clemens, took the Academy course and graduated with the class of 1915, and as Valedictorian gave an address on "Public Opinion and Peace." George attended the grade school preparatory to entering the Academy course at Goshen College. William and Abram attended the Fifth St. grade school. On February 3, 1914, our home welcomed the arrival of a daughter, Anna Melinda.

## AT GRAND BAY, ALABAMA

After a period of three years at Goshen, we moved south to Grand Bay, Alabama, where my wife and I each had a brother residing. We had our own home here for two years in a ten acre pecan and satsuma orange orchard. At this place a severe tropical Gulf hurricane visited us, lasting about 20 hours and doing some damage to our property. Some northern Mennonite tourists occasionally visited us and besides having our own services I was invited to preach in our village church. This location is on the Gulf Coast Highway No. 90, less than an hour's drive east of Gulfport, Miss. In 1917 we moved to Allemands, Louisiana. "Here we have no continuing city, but we seek one to come."

## AT ALLEMANDS, LOUISIANA

A colony of Mennonites from the northern states, most of them from Indiana, moved to Allemands at this time. Among them were Wisler Mennonites, Old Order Amish, and our (Old) Mennonite brethren. Allemands, also like Grand Bay, is located on the main Highway No. 90, thirty miles west of New Orleans, and eight miles south of the Mississippi river. This new colony invited us to join them, so as to have regular preaching services there. In seeking guidance we accepted their invitation. Preacher C. L. Ressler of the Wisler Mennonites also moved here and a few years later united with us. He was active in many ways.

This land was formerly in the delta area of the Mississippi river, before the government had constructed levees along the bank of the river. The soil is very rich and fertile. A land company from New Orleans prepared a large tract of this land, in constructing a levee alongside the Bayou, and with powerful engines, pumped the water off, from canals and ditches. This worked well unless there were heavy continuous rains or the pumps fail, which did happen a few times.



The Church and Sunday School services were held in the homes of the brethren: Wenger, Grabill, Beachy, Ressler and Hallman. The social and church life among our people was congenial.

The main line of the Southern Pacific Railway, and Highway No. 90 passed along in front of this tract of land. During this time Highway 90 was under reconstruction. Permission was granted from the State Department to have 100 Negro prisoners from the penitentiary to labor on the highway with wheel barrows and shovels. The officers in charge of the prisoners had notable experiences, of which we will mention a few: the theft of chickens in the community and the disappearance of provisions from the storage room of the Camp, in exchange for other commodities. The Captain over the Camp punished the guilty culprits with a whip of lashes on their bare backs. They cried loud for mercy, but all to no avail.

The Captain had given us permission to preach to the prisoners Sunday afternoons, at the Camp dormitory. The opening of the services was made a few times by a preacher-prisoner. They made up a choir, which would sing heartily their favorite hymns.

The colored people are quite approachable, and they greatly appreciated white people talking to them about their spiritual welfare. Jesus said, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

After the close of World War I, the following incident took place. One Sunday morning a passenger stepping off the train was directed to our home. He called me by my name, and this conversation followed. He said, "Would you sign your name again to the same kind of a resolution on Military Service, to which you signed your name, at the General Conference, held last year at the

Yellow Creek Mennonite Church in Indiana." I said, "I would, as I understand the scriptural significance of it."

"Do you preach to our subjects, urging them to refrain from military service."

"The message of the doctrine of nonresistance that I had preached before the war to our people is the same that I have preached during the war at our services."

He then drew aside his coat lapel, showing his badge, DETECTIVE, WASHINGTON, D. C.

He said, "I am satisfied with your statement, but in order to have an explanation and understanding with the authorities at Washington, I was obliged to see you."

I said, "No doubt that solicitor at Wooster, Ohio, is largely responsible for this trouble."

He said, "That's it. It had not been the policy of Secretary Baker that Conscientious Objectors should suffer at the hands of civilian enthusiasts. Some of them in this way pretended to display their devotion and loyalty to our country. There will be no more trouble from our reactionaries after my report is handed in. I am returning to New Orleans, where I have another similar case. I am quite familiar with such cases."

## AT GUERNSEY, SASKATCHEWAN

After an absence of seven years from Canada, we returned again to our former home farm and church work at Guernsey, Sask., Canada, in February, 1920. HE holds our future in His hands.

We can trust His hand to lead us,

We can trust His arm to shield us;

We are in our Father's keeping,

We are in our Father's care.

Time and space forbid to mention all the eventful things which came across our pathway in life from 1920 to 1928, our last eight years in Western Canada. We may be permitted to mention in more

detail some home happenings, our church work and Board meetings.

During these previous years the Conference District had enlarged with the addition of the Salem congregation near Tofield, Alberta, and the congregation at Duchess, Alberta. Most of these groups came from Nebraska and Pennsylvania, respectively. There were also smaller groups, one at Acadia Valley, and another at Herbert, Sask.

This year in June, 1920, the Alberta Saskatchewan District Conference convened at our Sharon church. Other bishops present were N. B. Stauffer and N. E. Roth. Our Conference deliberations brought to pass the organization of our District Mission Board. I was appointed President, with Bro. Jacob Brenneman as Treasurer, whose efficiency added greatly to the progress of mission work. After this organization a one day Mission program was included at our Annual Church Conference. Another beginning as this session was the sanction of a Bible Study Course. At the end of the year a Bible Study Course was held at the Sharon church, with Bro. Allan Good assisting me, he being a very competent teacher. This Bible Study has developed into an annual winter Bible School with instructors going from place to place throughout the district.

In January 1921, I assisted Bro. J. C. Gingerich in a four weeks Bible School at the Lakeview church, North Dakota. In June, I attended the Dakota Montana Conference, where I was requested to preach the Conference sermon. Then followed a series of evangelistic meetings at the Lakeview church. In July, I attended the Alberta Saskatchewan Conference and was requested to preach the Conference sermon. United States guests present were the brethren S. M. Kanagy and A. A. Landis. In November I began six weeks of evangelistic meetings in Alberta, held at Mount View, West Zion and Salem churches.



Entering into the year 1922, it had its own singular experiences. Upon arriving home from holding meetings in Alberta, I found Abram sick in bed with appendicitis. (I, too, was confined to bed for a week with indigestion; got out of bed one day to preach at a funeral, then back to bed again). Mother accompanied Abram to St. Mary's hospital in Saskatoon, on January 11, and the next morning Dr. McEwen operated on him and removed the appendix. Abram had been taken to the station at Guernsey, on a cot in a bob sleigh, seven miles in sub zero weather; then by cot in baggage car, eighty miles to Saskatoon. His case was critical. We knew his life was providentially spared for service.

During this time Clemens was teaching at the Collegiate in Saskatoon, and William attending school there. On March 10, Cleo phoned that Clemens was very sick. We took the first train and upon arrival found him delirious, having a break down and bronchial pneumonia. Too soon after convalescing he began teaching and relapsed and was seriously sick. Mother again nursed him and she became sick and went to the hospital for a minor operation. Truly, God was our refuge and strength, and a very present help in the time of trouble.

Our local school board then engaged Clemens to teach our community school; and upon George returning home from Kansas in the spring, they prepared the foundation for a teacher's residence beside the school building.

During the summer a revival took place at the Sharon church with our home ministers in charge at which time many young people confessed Christ as their Saviour.

On our Missionary Day Sunday in the fall, a budget of five hundred dollars was presented to the congregation, and the response was six hundred and fifty, the Lord being praised.

My Sunday evening messages during December

centered around prophecy in the Book of Revelation.

"Thou crownest the year with thy goodness."

In January, 1923, Bro. C. F. Derstine and I held a Fundamental Bible School, at Blyth Hall, Calgary, Alberta. This school was made possible under the sponsorship of Bro. E. W. Bricker, a distributor of Christian literature, who desired the opening of a mission in the city.

In the spring we started in the turkey and apiary business as a side line. This was also a year of travels. Shortly after attending our Annual Church Conference, held at the Mt. View church in Alberta, we attended our General Conference, held at Waterloo, Ontario, with stop overs going and returning filling appointments.

In December of this year, the long remembered "Whiteside Revival Meetings" were held at Guernsey, when many of our young people confessed Christ as Saviour. The theme song was "I'm Dwelling in Beulah Land."

At the close of the year I went to Rosthern, Sask., by invitation to a meeting, when the "Canadian Mennonite Board of Colonization" was organized, with its office at Rosthern. Bishop David Toews was appointed Chairman, and I his assistant, D. P. Enns, Secretary Treasurer, as the Executive, and having a Board of fifteen members.

The year 1924 brought to it an unusual appointment for the Sharon congregation. The church had been very generous with a portion of its tithes and offerings to the British and Foreign Bible Society, and in supporting a few Colporteurs in the Orient. Evidently, as a mark of appreciation, our church was one of three appointments in Canada, held by Rev. Banfield, a missionary of the M. B. C. church in Africa, a Bible translator, and Secretary of the British and Foreign Bible Society in western Africa. The other two appointments for him were held at Toronto and Winnipeg. By invitation of our Provincial Secretary, Rev. J. B. Taylor, I accompanied them to Winnipeg, where the meeting

was held at Dr. Gordon's (Ralph Cannor) church. The next day a luncheon was served at the Fort Garry Hotel, to about 100 guests of ministers and professional men, sponsored by the Bible Society. The appealing and challenging address by Rev. Banfield at the Sharon church intensified William's conviction in mission work. Later he became a missionary in Argentina.

The evangelist holding meetings at Sharon church this year was Bro. David Garber, from Pennsylvania. He accompanied me to our Annual Church Conference, held at Creston, Montana.

This summer, the British and Foreign Bible Society sponsored an All Missionary gathering at Saskatoon, and I was there by invitation. During the program an address was made by Mr. James Evans, M. P. P., after which a Life Governorship Certificate was presented to me. Our children have Life Membership Certificates. It is a privilege to be associated with others in the dissemination of the Word of God. It is a blessing to those who obey its precepts.

The executive business of the Colonization Board, having monthly meetings at its office at Rosthern, and likewise the Bible Society at Saskatoon, took considerable of my time away from home, the remaining three years in Canada.

Colonel Dennis of Montreal, representing the Department of Immigration of the Canadian Railway and Steamship Lines, had our Executive Committee meet him occasionally in one of our western cities, to discuss matters relating to the debt totaling over two million dollars, which to the Canadian Mennonite Board of Colonization had obligated itself, in the transportation by boat and rail of the 20,000 Mennonite immigrants from Russia to Canada. The principal business of our Board was to find homes for the immigrants, and to be the collective agency for the Canadian Railway and Steamship Lines, having its offices at Montreal and Winnipeg.



Our Colonization Board was new and inexperienced in this type of work, and complications met us on every side. Our Executive was called to Montreal by our Chief for a special meeting. We also had occasion to meet Government Immigration officials at Ottawa. Then to Waterloo, Ontario, where we met our branch committee, assisting them in solving their problems, which was accomplished with the explanation by Bro. S. F. Coffman and others. In this type of Colonization work in traveling, we were provided with annual passes over the Canadian Pacific and the Canadian National Railway Lines, and trip passes over the Great Northern Railway Soo Lines in the United States, in our active years of service.

During this summer Clemens and George started operating a section farm at Guernsey, having a tractor and other equipment.

Here are a few items out of my Diary:

September 15th, William left for Goshen College.

November 30th, Missionary Day. Gen. 4:9.

December, first week, hauling feed and coal. 20 below zero.

Tuesday, 9th, Wedding: Gingerich-Schmitt. Took evening train to Saskatoon, night train to Regina, day train to Winnipeg. Sub-zero weather. At night met westbound Immigration train, and forwarded them to points in Alberta. Accompanied them to Saskatoon. Attended Bible Society Board meeting. Next day Colonization Board meeting. Next day Saturday home.

Sunday, 14th, Bro. J. C. Gingerich from North Dakota here began a series of meetings last week and continuing them this week.

Monday, Blizzard, 30 below. Plucked 45 turkeys.

Tuesday, Expressed turkeys to Kitchener, Ont. 40 below.

Wednesday, Plucked 40 turkeys, 40 below.

Thursday, Expressed turkeys to Kitchener, 40 below.

Friday, Last day meetings. Moderating .

Sunday, Church services. Sermon by M. H. Schmitt.

Monday, another blizzard. Sub-zero weather all week.

Thursday, Christmas Day. Text Luke 2:10, 11. All at home, except William. Goose dinner.

"We spend our years as a tale that is told." Psalm 90.9.

By New Year's day, January 1st, 1925, the weather had moderated considerably, so that we had our children's Christmas program on this day and presented them with religious books.

During March Abram was hauling water for our stock, from our neighbor Israel Cressman's artesian well. In the spring he had charge of seeding in the crop with the help of a new immigrant hand. In June we started a Community cheese factory.

This summer the Alberta Saskatchewan Conference was held at the Sharon church. We included a program of the Quadri-Centennial year of Menno Simon, the founder of the Mennonite Church. Our Conference members were well represented. Our guest speaker was Bro. I. E. Burkhardt, of Goshen, Indiana.

We received a letter from Herman H. Neufeld, of Winnipeg, Manitoba, Editor of the Mennonitsche Rundschau, relative to introducing an English religious paper for the benefit of thousands of German speaking immigrants who were coming into Canada and desired to learn and read in English. After discussion and being prevailed upon, I consented to edit the paper, which was named "The Christian Review." I had no conception of the tremendous work involved, and my insufficiency for the task, beside all the work I had already in hand. The paper was in circulation for a few years until

our move to Texas. Our contributing editors were John F. Harms, D. M. Hofer, J. B. Epp, O. O. Miller, C. F. Derstine, P. E. Penner and J. A. Kroeker.

With about 100 acres in sweet clover blossom for weeks, our bees had plenty of space in gathering honey into the apiary. We kept assembling new supers and adding one above another. From twenty hives we harvested about 3,000 pounds of excellent honey.

The sweet clover crop was harvested and threshed for seed. We had a small granary full of sweet clover seed which we shipped in sacks to the Canadian Seed Growers Association, where it was cleaned and marketed.

During the time of wheat harvest, Bishop Jonas Snider and Moses Hunsberger from Ontario, were our neighborhood guests. Coming west this year with the harvesters excursion was Stanley Snider, who fitted in well with his cousins, William and Abram, in harvesting this year's crop. Clemens and George were then farming at Guernsey, and with them we had our own threshing outfit, making it more convenient in threshing our crop when it was ready, and not waiting our turn later, for at times later in the season the grain stooks were buried in the snow.

On September 21, William left for Goshen College in continuing his school work, and on October 19, Abram left for his first year at Goshen College.

On October 25, a few passenger coaches of Russian immigrants arrived at our station at Guernsey for this community to care for and shelter during the winter months. A few of the young people were hired out to farmers who were in need of help. Almost every home opened its door for someone. We took in four of them: Jacob Toews, 61; his wife, 59; a daughter, Tena, 30; and a son, Henry, 27.

Our guests in November were: Bro. Allen H.



Erb, of Colorado, representing the Mennonite Hospital and the Brethren John H. Mellinger and Eli G. Reist, from Lancaster, relative to loans to immigrants, taken care of at our office at Rosthern, Sask.

On Christmas day, our services at the Sharon church were conducted by one of the Russian immigrant pastors, Bro. Jacob Dick, in the German language. They are deeply spiritual, have prayer meetings, refute modernism, and await the imminency of Christ's Second Coming.

On New Year's day, 1926, the message at the Sharon church was, "Rejoice in the Lord alway, and again I say rejoice."

Having developed the need for a dentist's care, mother accompanied me to Saskatoon for a few days. In consultation with Dr. McEwan, I consented to have all my remaining teeth extracted. He and the dentist had the case in hand. After a month we were able to attend to our outside duties. About this time, David Toews, Chairman of the Canadian Mennonite Board of Colonization, started on a European trip, which made it necessary to spend more of my time at the office in Rosthern.

This spring Henry Toews and Peter Dyck put in our crop. Clemens spent part of his time as representative of the Estevan nurseries and landscaping. Anna passed her eighth grade in school. On June 12, Abram came home from Goshen for the summer season. A few weeks later mother went with me to the Alberta Saskatchewan Conference, which convened at Duchess, Alberta. Returning home we stopped over at Herbert, Sask., visiting Bro. A. C. Kolb's, he being Postmaster at Herbert.

On Aug. 19 we started cutting wheat, and on Sept. 10 we started threshing.

On Sunday, Sept. 19, we were all at home, (except William who had remained in the U. S. A., during summer vacation), then Abram left on the evening train for Goshen College, Indiana.

In November Bro. Jacob A. Heatwole, from Colorado, began a series of meetings at the Sharon church, which was greatly blessed by a number accepting Christ as their Saviour.

On December 14, the Bible Society House in Saskatoon, after being remodeled, had its dedication service, and requested me to be the guest speaker. The weather set in cold at 40 below zero. The next day we left for North Dakota, where at the Lakeview church, I had charge of a four weeks' Bible School. During this term I had my home with the Brethren Eli B. Hochstetler and Dr. M. F. Yoder.

We are now entering into the memorable year of 1927, in regard to our family life. After the Bible School, I visited the church at Kenmare, N. D.; then took train for Arcola, Sask., visiting Uncle Obal Stauffer's, sister Lena; and the next train for the Rosthern Colonization Board meeting. The train stopped a few hours getting up steam, 50 below zero; then I left for home on a late train.

In my absence from home we had a good farm hand, Ernest Froese, working for us till spring. Unknowingly, a neighbor hired him. Then Leighton Schmitt helped us out a few weeks, after which Peter Friesen and his wife started working for us. We were very fortunate when Abs. Martin arrived, and we hired him as our farm foreman. About this time Cleo was in the St. Paul's hospital, Saskatoon, and shared with us the news of a new addition in the family. "It's a boy. Donald." March 12.

We appreciated having Ruth and Ferne in their Grandparents home for seven weeks. April was here with lots of work undone. Our meat storehouse needed refilling. Bro. Dan Slabach came and made us a large tub full of summer sausage. I had delayed my editorial work on THE CHRISTIAN REVIEW. Getting the bees out of their winter dug-out cellar and replenishing the apiary required time. Abs. Martin put in the spring crop, and showed his

new farm hand (Russian Mennonite) many times how to hitch up a team.

At the end of April I left for a trip to U. S. A. The first stop was at Milford, Neb., at the Annual Board meeting of the Mennonite Board of Missions and Charities where I also met William at this meeting. Then with Rev. B. B. Jantz we filled appointments at the Beatrice and Henderson churches relative to the Russian Colonization project. Then I left for Goshen with William in his car, filling appointments. William and Beatrice Hershey gave mission talks after the Missionary sermon at the Olive church Sunday evening. After two weeks I returned home in time for planting potatoes. We traded in our Ford for a new Ford at Watrous.

On June 7th, I started on a trip East to the Annual meeting of the Mennonite Board of Education, at Elkhart, Indiana, then to the Commencement exercises at Goshen College; then with William and Abram motored to the Hallman Family Reunion, Waterloo Park, Ontario; returned to Goshen, on Peace Problems Committee, and then went home, accompanied by Bro. R. R. Smucker.

Bro. Smucker held revival meetings for five days, after which mother and I, with four others, took train for Alberta, to our Alberta-Saskatchewan Annual Church Conference, at the Salem church. Returning home we had a stop over at Biggar, Sask., holding Communion services at Bro. Joe Esch's.

During this time, Clemens and George were farming at Guernsey, on their section of land, Clemens being engaged as a part time Field Representative from the Government Agricultural Department, while George was doing the tractor farming.

This brings us to the third week in July. Clemens went on a field inspection tour in the western part of the Province. Having put up at a hotel at Rosetown for lodging one night, he be-



came very sick. During these same days, Cleo, having rheumatic conditions, phoned to us, and we concluded that she accompany me to Saskatoon the next day, as I was having a date at a Board meeting at Rosthern. Returning the next day, I received a telegram on the train, from Dr. McEwan, saying that Clemens had been brought by train from Rosetown, on a stretcher, to the St. Paul's hospital, very sick. Upon arrival at the hospital we found him suffering from inflammatory rheumatism, in a critical condition, and at times delirious. Having an appointment the next day, Sunday, at Acadia Valley in the western part of the Province, Clemens and I planned that I go from there to Rosetown, and bring his car to Saskatoon on Monday.

On Tuesday, the next day, I went home, and on Wednesday evening we had a phone call from the doctor saying Clemens' condition was critical. The next morning mother and I took the early train for the city, to the hospital. The greater part of our conversation with Clemens was about spiritual things which he greatly enjoyed. During the few weeks remaining some one from us at home or our neighbors went to see him.

On the morning of August 23, he fell asleep and the spirit took its flight. Truly, O Lord, "Thou art my God, our times are in thy hand." The Lord graciously giving to us all the sufficiency of his comforting grace.

We left for Saskatoon, and with Cleo still convalescing we made the funeral arrangements and sent messages. On Thursday evening Russel Searer's from Indiana arrived.

The funeral was held on Saturday at 2:00 o'clock, from our home to the Sharon church; and adjoining cemetery for burial.

The services were in charge of the following brethren:

Devotional: I. S. Rosenberger.

Sermon: M. H. Schmitt. Text, Psalm 90:12.

Sermon: Edwin Bartel. Text, Lam. 1:12.

Songs: North Star Mennonite church, Men's Quartet.

A chapter might be written, but we must forbear. However, for the benefit of our family and their children, as well as other interested relatives and friends, we may be permitted to add a few brief statements from newspapers and telegrams, as follows: "He was born in Kitchener, Ontario." "A graduate of Goshen College and undergraduate of the University of Saskatchewan." "Was married to Miss Cleo Searer, a fellow student with him at Goshen College, Indiana." "Sunday School teacher and chorister." "Rural school and Collegiate teacher." "Winner of first prize in the Ideas Contest conducted by the Saskatoon Daily Star." "He is survived by his widow, two daughters, Ruth and Ferne, and one son, Donald. He is also survived by his father and mother and three brothers, George, William and Abram, and one sister Anna, all of Guernsey."

Letters from Rev. J. B. Taylor, of the Bible Society. Rev. David Toews, of the Colonization Board. Mr. M. P. Tullis, Field Crops Commissioner, of Regina. Mr. Walter Murray, President, of the Sask., Univ. The brethren: S. F. Coffman, S. C. Yoder, M. C. Cressman, Jacob Brenneman, Isaac Miller and many relatives and friends, expressing their deepest sympathy to the bereaved.

"There is but a step between us and death." "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

The future plans for Cleo and her family were being counselled with Russel Searer's, Cleo's brother. He and we together concluded that she move to Indiana, to her former home community. Here she further prepared herself for her teaching profession. She has been teaching most of the time in

these interim years. She resides in Elkhart, the wife of Mr. Frank Hunter, 404 Sherman Street.

William and Abram stayed at home for our grain harvest, then left by auto returning to Goshen College. About this time I received a telegram from Alberta, to attend the funeral of Bishop N. B. Stauffer. He had been my close associate in church work during the past recent years.

During the threshing season, Abs. Martin had charge of our men. Some days Anna took her turn in hauling wheat to the grain elevator. My time was occupied with the apiary, editorial work on THE CHRISTIAN REVIEW, and attending Board meetings.

For some months we were discussing the advisability of selling our farm, our failing health and other circumstances making this change necessary. Like many other farmers in Western Canada, we sold our farm to one of the Russian Mennonite immigrants. The three quarter section farm was sold to Henry Toews. He, like most of them, had no capital to start with, owing to losing all their properties in Russia. In our case, in the sale of the farm, we turned over our entire stock and implements, and provided them with some cash and grain, and gave a few household furnishings. Soon afterward, the depression years followed in the 30's. Late in the fall some of my time was given in this community to Bro. C. L. Graber, of Goshen, Indiana, regarding Educational Endowments, and to Mr. Haworth, of the Southern Pacific Lines, relative to Colonization projects in the South. During the same time we were in communication with Bro. H. F. Reist, in Texas, as to their climate. The doctor advised me to go to a southern climate. We were now approaching the end of the year, and cold weather had set in. The sale of Clemen's estate was held on Dec. 1. We had zero weather all day. The following Sunday, a temporary farewell service was held at the Sharon church. The text: "And now, brethren, I commend you to God, and the word



of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

The next day, Monday, we took our trains. Mother and Anna, on the 3 P. M. Eastbound, to spend the winter with relatives in Ontario; (Anna attended the Ontario Mennonite Bible School); and I on the 1 P. M. Westbound, via Pacific Coast, to Texas, to spend the winter there. On my trip I had stop overs at Vancouver and Seattle; and appointments at Portland, Hopewell, Zion and Albany churches in Oregon; and Reedley and Los Angeles churches in California; arriving at Falfurrias, Texas, the day before Christmas, the guest of Bro. H. F. Reist. Being associated with immigration and colonization work, the Railway companies made the entire trip possible, both ways, with railway passes. There was quite a change in the atmosphere, from thirty below zero in Canada in a fur coat, to the mild Gulf breeze climate in south Texas. During the few winter months I spent in Texas, some of my time was spent with other Mennonite tourists, with trips to the Rio Grande Valley, and the immediate surrounding district. A Land Company from the city of Antonio offered us a 3,000 acre tract of land, suitable for the citrus industry. A tentative organization was formed, after which the land company shipped in a carload of citrus nursery stock, which was planted on the land which had been prepared by tractors. In the Spring of the year, I left Texas, and went to Ontario, where I met mother and Anna, and after a few weeks' visits and appointments, we returned to Guernsey, Sask., where we spent the four last summer months, in 1928, winding up our church work and business affairs.

After the death of Bishop Stauffer the previous year, the oversight of the churches was in the care of Bishop N. E. Roth. He, becoming feeble and indisposed, asked for my assistance. It was decided to have another bishop ordained, and at

his request, I took the voice of the churches in Alberta, over three week ends; at the Salem Church, the Duchess Church, and at the Mt. View Church. The voice of the church at West Zion was taken during the session of the Annual Conference.

During the session of the Alberta-Saskatchewan Conference, the ordination thus took place accordingly by lot. The lot fell upon Bro. Isaac Miller, minister of the Mt. View congregation. Other bishops present were, N. E. Roth, S. C. Yoder, and N. A. Lind.

Because of our moving out of the Conference District, it became needful to have a bishop ordained at the Sharon church. The voice of the congregation was taken and was unanimous for Bro. M. H. Schmitt. The ordination followed a few weeks later, when the sacred charge was committed to his trust, Bishop N. E. Roth being present.

During the few summer months remaining, my time was occupied in church appointments and attending board meetings. About three weeks were spent at Lake Manitou, fifteen miles from home, where I had a cabin and took hot water baths and electrical treatments. My worn out physical condition responded to these treatments.

William and Abram were harvesters this summer in the Hesston, Kansas, district. They purchased a Pontiac car for us at Newton, and brought it home, arriving August 16. These last days were spent in packing our household effects, and shipping them to Texas.

The last Sunday, August 19, arrived. We were having our Farewell service at the Sharon Mennonite church. The message was from 2 Corinthians 13:11. "Finally, brethren, FAREWELL. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Bro. Moses Schmitt, then followed with reading an address, at which time, Bro. I. S. Rosenberger, presented me with a gift from the congregation. Rev.



J. B. Taylor, representing the British and Foreign Bible Society, being present for the occasion, followed with appropriate remarks.

A few Sundays previous, mother gave her parting address, at the Children's Day Program at the Sunday School, having been Primary Superintendent for some years. She also was the recipient of a gift from the sisters of the church. Anna was remembered in a similar way, by the young people.

The day following our farewell service, our family,—mother and I, George, William, Abram and Anna, met at the Sharon church and cemetery, briefly, in meditation and prayer. A few days later we left the Bowmans' residence, in our several directions. With all our experiences in moving from place to place, it is our opinion, that our fellowship and association, with the Sharon congregation and community, was the most blessed and congenial.

In moving from Canada to the United States, it was necessary to go to the American Consulate office in Regina, where from place to place we obtained our required passports and visas. Arriving at the Boundary Line, at Portal, we had our Customs cleared, and were permitted to enter into the United States.

A spiritual application can obviously be made, as we are reminded of the scripture passage in Hebrew 11: "For they that say such things declare plainly that they seek a country; and truly, if they had been mindful of the country from whence they came out, they might have had opportunity to have returned; but now, they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

In the providence of God's redeeming grace, may we all, as Christ's redeemed children, enter through that Portal, into the haven prepared for the Redeemed of all ages.



## IN THE UNITED STATES

On our way south we stopped at Hesston, Kansas, where the Missouri-Kansas Conference was in session. Here I was received by Conference letter, into this Conference body, and was given the bishop oversight of the churches in Texas, Louisiana and Mississippi. Continuing our trip south, we stopped a few days in San Antonio with relatives. We then motored to our destination, Falfurrias, Texas, the guests of Bro. and Sister H. F. Reist. A few days later we settled in our own temporary cabin.

## AT FALFURRIAS, TEXAS

Entering into the Falfurrias district, we pass through a large ranch of over a million acres of brush land, into a goodly land having churches and schools, dairy farms, vegetable fields and citrus orchards. The first Sunday with Bro. Reist, we began our regular church and Sunday school services. A few weeks later when Bro. Daniel Kauffman arrived, the congregation was organized. Other tourist brethren came for the winter, among them: Amos S. Horst, from Pa.; Menno Esch, from Michigan; Joe Brunk from Kansas; Jacob Brenneman from Alberta; and others. Bro. S. C. Yoder came, and at our Colonization committee meeting with him and the Land Company officials, it was deemed advisable to terminate the Colonization project considered the previous year. Being in the center of such a large area of fertile soil, we made a number of trips with tourists around the district. Occasional trips were made to the Rio Grande Valley, about 100 miles south, and across the river, into old Mexico, which appeared to us a primitive foreign land.

The four years we lived here, we had four rooms in a two story brick house having twenty rooms. Bro. Reist and others lived in this building, located two miles north along the Meridian Highway.

Anna attended the Falfurrias High School, and after three years graduated, being the Valedictorian of her class. The next year she stayed at home, taking a Secretarial Correspondence Course.

In 1929, mother, Anna and I, motored to Indiana, to attend the General Conference which was held at the M. B. C. camp grounds, west of Goshen. Upon returning we attended the Missouri-Kansas District Conference held at the East Holbrook church in Colorado.

### AT TULETA, TEXAS

During our four years at Falfurrias, Bro. Reist and I alternated in filling a preaching appointment at Tuleta, 100 miles to the north, where services were held every two weeks. About fifteen years previous to this there had been a fair sized congregation at this place, with some three ministers and 100 members. A severe drought of a few years in succession came, after which, most of the families moved north again. In 1932 the congregation consisted of about thirty members. They asked me to move to Tuleta to serve them in regular church services and provided a parsonage with sufficient land for pasture and small crops.

Possibly the high point of church activity a few years later at this place was when all our young people had confessed Christ and were active in all departments of church work. Then the low point regarding numbers came after individuals and families moved north, some finding occupation in good paying industries, and others having justifiable reasons. In one week I wrote out ten church letters. We hope and pray the tide may turn southward again. In recent years more industries are coming south into our mild climate. At present most of our commodities are manufactured in the north. Here in the south is a large field of opportunity to do mission work.

## ANNIVERSARIES

In 1933, we observed our "Fortieth Wedding Anniversary" quietly at home. In the evening a few of our friends gathered at our home and surprised us with an informal program. One of our members, Sister Rhoda, Mrs. H. J. Yoder, read the following poem of which she is the author:

'Twas 40 years ago, dear friends,  
We started life together;  
Since then we've travelled many miles,  
Thru fair and stormy weather.  
We early purposed in our hearts,  
To seek God's guiding hand:  
And look to Him for needed grace,  
All trials to withstand.  
How blessed then has been the way,  
While He hath borne our sorrows;  
We left with Him our yesterdays,  
And trusted for tomorrows.  
And so in His dear work of love,  
We'll labour side by side;  
To do His will from day to day,  
And in His love abide.

In 1943, ten years later, we were spared to celebrate our "Fiftieth Wedding Anniversary," at our own home in Tuleta. Guests present were our Mennonite church people in the south and community friends. Owing to the long distance from home, Abram was the only one of our immediate family able to be present. A phonograph record arrived in time for the day from William and his family from Argentina, sending their greetings. A program was given with Abram as chairman. Aunt Norah and Edith took part. They attended our wedding 50 years ago and gave reminiscences of events. An open house followed the program. Many letters, anniversary cards, and generous gifts were received. One of the outstanding ones was from our children, assuring us of a trip the following summer to Winona Lake, Indiana, for a few weeks'



rest. This letter included the following transcription:

HEARTIEST CONGRATULATIONS AND BEST  
WISHES ON YOUR  
GOLDEN WEDDING ANNIVERSARY

Cleo and Frank: Ruth, Francis and Scotty  
Ferne and Dale  
Donald.

George and Minnie: Joyce  
Marlene.

Will and Beatrice: Clemens  
Elinor  
Richard.

Abram and Esther: Jimmy  
Joanne.

Anna and Frank: Stanley.

“The just man walketh in his integrity:  
His children are blessed after him.”  
Proverbs 20:7.

“Her children arise up and call her blessed:  
Her husband also, and he praiseth her.”  
Proverbs 31:28.

The following poem was presented and read at the Anniversary program, written by Bro. D. L. Schrock, of Kenedy, Texas, one of our church members:

GOLDEN ANNIVERSARY POEM

We started out in partnership  
Just Fifty Years ago:  
Our life has been a happy one,  
Yet sometimes cares and woes;  
Our trail has been a pleasant one,  
With flowers along the way:  
Jesus was our Captain,  
Who always led the way.

We started out as common folk,  
Sometimes seemed near a ditch:  
But with us, such a Captain,  
Were ever more than rich.  
Our home was blessed with children,  
One girl, and four fine boys:  
Which added somewhat to the cares,  
But multiplied the joys.  
The prattle of their little feet,  
We never shall forget:  
Now in the Master's service,  
And that is better yet.  
In the work of winning souls,  
We travelled quite a bit:  
Saw many careless drivers,  
But never did get hit.  
With so much traffic on the road,  
As travelling day by day:  
We never had an accident,  
For Jesus led the way.  
Fifty years, a long, long time,  
If incidents were told:  
For us, the time seemed very short,  
Don't seem that we're that old.  
Each day has opportunities,  
New problems to decide:  
Tell Jesus, what's confronting you,  
And let Him be your guide:  
We never made the fortune,  
Like some men often boast,  
WE HAVE A HOME IN HEAVEN,  
And that's what matters most.

Another poem was sent to us from the pen of Bro. D. B. Betzner, of Kitchener, Ontario, whom we have known over 50 years.

My congratulations I herewith extend  
To you, my dear brother and sister:  
On this occasion of your life,  
Alloted to only man and wife.  
Very few are privileged to say,  
We have lived together harmoniously:  
Through all these years in a Christian way,  
Until their GOLDEN WEDDING DAY.  
All honour to you on this event,  
Of FIFTY YEARS of life well spent:  
Tho' all these years have passed so soon,  
Blessed be the time of your honeymoon.  
May God always bless and keep you well,  
Until He calls you HOME TO DWELL:  
And there sweet praises always sing,  
Of Christ our Saviour and eternal King.

Our Sharon congregation at Guernsey, Saskatchewan, sent us their good wishes and appreciation expressed in several lines, and writing the autograph by church members and friends.

The Fiftieth Year Anniversary of my ministry was held at the First Mennonite church, Kitchener, Ontario, on June 26, 1947, the place I was ordained 50 years previously. The addresses of those who participated in the program are published in booklet form and printed by the Herald Press, Scottsdale, Pennsylvania, and can be procured at the Golden Rule Bookstore, 187 King St. East, Kitchener, Ontario.

### SPANISH AMERICAN MISSION

In the spring of 1936, the brethren T. K. Hershey and William Detweiler made an inspection trip, touring in South Texas and farther west, investigating the possibilities of opening mission work among the thousands of Mexicans in this country. Their favorable report to our General Mission Board resulted in the coming of Bro. and Sister T. K. Hershey in the fall of the year. They made several inspection trips in South Texas, with headquarters at Tuleta. One Mexican, twenty years previously,



had confessed Christ as his Saviour, and had been received into the Mennonite Church. His home is at Normanna, three miles south of Tuleta. Bro. Hershey held services occasionally at the Mexican School house at Normanna, to attentive listeners.

In the spring of 1937, Bro. David Alwine of Johnstown, Pa., arrived as a volunteer to do mission work among the Mexicans. His consecrated services were greatly appreciated. In mid-summer Bro. and Sister Amsa H. Kauffman arrived, being appointed by the Mennonite Board of Missions and Charities. They took their language studies at Laredo, Texas.

Regular services were held at Normanna every Sunday afternoon. The messages were brought in English and were interpreted into Spanish by our Mexican brother. The young people in our church enjoyed assisting in the Sunday School and leading the Spanish songs. In the fall of this same year a revival took place among the Mexicans, which was the fruit of all the workers. A few months following, instruction meetings were held for these converts.

On January 2, 1938, we had the joy of having our first baptismal services at the Mexican mission at Normanna. Seven applicants were baptized at our service and three in private homes. Two were received who had been baptized. The ages of these twelve ranged all the way from twelve to ninety. During the year there were more confessions. By the end of the year our mission workers were able to preach in the Spanish language.

On December 11th of this year, the Normanna Mexican Mennonite Mission was organized. Others taking part were the brethren H. F. Reist, A. H. Kauffman and David Alwine.

Another important event took place on New Year's day, 1939. It was the ordination and consecration service of Bro. Amsa H. Kauffman, and his wife, Nona Kauffman. The General Mission Board and our District Conference sanctioned this

charge. Bro. H. F. Reist preached the ordination sermon. The text was II Timothy 4:1, 2. Bro. Seemohn interpreted.

The Kauffmans now had charge of the Mexican Mission work in Texas, and gave appreciative service until 1946. Then Bro. and Sister B. Frank and Anna (Hallman) Byler had charge of the work during their year's language study in preparation for their sailing to Argentina. Bro. and Sister Wm. G. Lauver, missionaries on furlough from Argentina, then had charge of the work; and now recently at the close of 1948, Bro. and Sister Eldo J. Miller of Colorado, by appointment of the General Mission Board, arrived to begin mission work among the Mexicans. Our present headquarters are at Mathis, Texas. The General Mission Board with our Local Board is considering widening our field to our larger cities. We solicit prayers in behalf of this great harvest field.

## FRENCH AMERICAN MISSION

The same year 1936, when the Mexican mission work began, marked the beginning of our French Acadian mission work at Allemands, La. Twenty years previously a colony of Mennonites had located at this place for a few years only. Mention of this has already been made in a former chapter.

Bishop A. O. Histan, of the Franconia Mennonite Conference, had been in communication with me regarding the placing of some of their young people out of their congregations, to do mission work among the French Acadian people at Allemands, La. This resulted in two young couples moving from Franconia Conference District, to this place. Within a year the outlook was so promising that they were given their charge. Bro. John E. Wenger was ordained to the ministry and Bro. Lester Hackman ordained as deacon. Their wives were also consecrated to this service. Bishop Histan was present and took part in the ordination service.

We had access to a small Presbyterian Church building where our meetings were held. This building was moved to another location and enlarged for the expansion of the work. Like any other mission work in its beginning, our workers experienced great joy and many discouragements. The Lord blessed their labours and the good work is still going on.

The opposing elements of the work at this place were some Catholics, and an off-shoot of the Pentecostal churches. Among the number of accessions to the church was a native by the name of Henry J. Tregle, Jr. His conversion was so miraculous and his zeal for his people so great that they might be saved, coupled with his conviction that he should help to bring the light of the gospel to them, that the Lord led the ministry and the voice of the church to bring about his ordination one year later. He is a fisherman by trade and moved to Akers, La., about forty miles north, across the Mississippi River. Here we built a mission church, and with patience and prayer, the word of God found entrance into the hearts of the people and the results are glorious. Bro. Tregle has the sanction to open another station as the Lord opens the way.

May the Lord continue to graciously bless and prosper these more recent mission activities along the Gulf coast states.

Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen. Matthew 28:18-20.



## WILLIAM and BEATRICE HERSHEY HALLMAN MISSIONARIES TO ARGENTINA

In the fall of 1937, we had the joy of seeing our son William, and his wife, formerly Beatrice Hershey, enter their chosen and appointed field of service.

At the annual meeting of the Mennonite Board of Missions and Charities, held in June, 1937, at West Liberty, Ohio, William and Beatrice received their charge and consecration as missionaries to the Argentina field. In August, William came home for a few days preparatory for an extended farewell trip. We three, mother, William and I, motored to Hydro, Oklahoma, and Crystal Springs, Kansas, filling appointments; then to our Mo.-Kansas Conference being held at Cheraw, Colorado, at which place we had arranged to meet Beatrice, and their four year old son, Clemens, which completed our party for our continued trip.

After the Conference we continued our trip by way of Denver, and Salt Lake City, to Filer, Idaho; then on over the Divide to Pendelton, and along the beautiful scenic Columbia River, along mountain sides and through tunnels, winding our way till we arrived at Portland, Oregon. Over the week-end we attend the Young People's Institute, and the Fundamentals Conference, having assignment on the program.

The following week we attended the General Conference and associated meetings, held at the Turner Memorial Tabernacle, at Turner, Oregon.

From here we continued our trip by way of Goldendale, on the other side of the Columbia River, via Spokane to Kingsgate, where we crossed the boundary line into Canada. We passed through Cranbrook, B. C., along rivers, lakes, mountains, and through the National Park, via Banff, to Calgary, Alberta.

We filled appointments in Alberta at the following churches: Mount View, Duchess, West Zion,

and Salem; and then left for Guernsey, Sask., to our former home community, filling our appointment at the Sharon church.

The following Sunday, September 5th, was an eventful day for us. Arrangements had previously been made by the General Mission Board to have William ordained at his former home church. At the forenoon service the ordination took place by the laying on of our hands upon William and Beatrice, in charge of Bishops Moses H. Schmitt, and William's father. At the afternoon service a class of eleven young people were baptized. In the evening we four, William, Beatrice, Mother and I, had charge of the service. It was a blessed experience to have the fellowship with our brethren at our former home church.

Our time and schedule was so limited that we left the next day on a five hour trip to Codette, Sask., to visit a few days with our son, George, and family. Upon our arrival mother had a fever and was confined to bed. With having Beatrice as nurse, and the pleasure of having long visits with George, she was sufficiently restored to continue our trip the fourth day. We crossed the boundary into U. S. A. at Portal, and arrived at Casselton, N. D., for Sunday forenoon service, and to Detroit Lakes, Minn., for the evening service. We went via Chicago to Elkhart, visiting Cleo's and friends, and to Goshen, spending a few days with Anna at Goshen College. Over the week-end William accompanied us to Ontario, filling appointments at the following churches: Blenheim, St. Jacobs, and First Mennonite. We then went to Toronto, where Will spent several hours trying to get his passports from Ottawa, finally succeeding the second day. While waiting, we spent the time at Markham, and with my brother J. Riley at Port Credit.

Over the week-end we filled appointments at Vineland; then across into U. S. A., to Rochester, N. Y., visiting Aunt Clara; then continued our trip reaching Akron, Pa., the next day, where mother

and I were at Abram's a few weeks, while Will's were busy packing their goods for sailing. During this time we also filled appointments in Lancaster and Franconia conference churches. We were also present at the Phoebe Yoder Consecration service held at the Landisville church, before her sailing to Africa. The next day, Sunday, we attended the large gathering at the Conestoga church, where the farewell services were held for Will's and the Hershey's, before their sailing the following week to Argentina.

On Saturday, October 23, 1937, at the Munson Line Wharf, New York, about 150 friends met to say farewell to the outgoing missionaries and their families: William, Beatrice and Clemens; Bro. and Sister T. K. Hershey; the Elvin Snyder family; and Sister Gamber, R. N. At noon, mother and father, and Abram's, had dinner with Will's on the boat, "The American Legion." A farewell service was held on deck, led by Bro. Hershey. It was 6:30 when the large steamer was pulled out into the river with tugs, amidst the waving of handkerchiefs. Abram, Esther, mother and I were among the last ones leaving the pier.

We wish to include a few excerpts from Will's letters while on their voyage:

"S. S. American Legion,  
Wednesday, 10:45 a. m.  
Middle of blue Atlantic.

"This is my first letter, and of course it belongs to you. Beatrice is keeping up the diary which we will send you, but this letter will come to you first from Rio, our first stop. We are due there in a week from tomorrow.

We hope you saw us from the end of the pier, when we pulled out, while we stood under the light, hoping you could recognize us.

During the first night the boat started to swing, and by morning the waves were high and the ship started rolling. . . . I was the first to feed the fish . . . Beatrice was not affected.



She was the only one of our party out in the dining room in the morning . . . Mother Sills must have helped her. . . . I spent part of Monday on deck, and yesterday and today I feel 100%. We rented some deck chairs for the entire trip. . . . There are about 70 first class, and 50 tourist passengers on board . . . the sea is a beautiful blue today and still rolls, but not as on Sunday. . . . We have seen no ships since we left. . . . We have a chance to transfer our mail to another Munson Liner, (North-bound) so will mail this now We are half day out of Rio. We are all keeping well.”—Will.

On their voyage from New York to Buenos Aires, taking eighteen days according to schedule, Will's were provided with eighteen surprise packages, from friends in Pennsylvania; one to be opened each day enroute. Beatrice wrote an interesting diary of their experiences while sailing which had been sent to us, and forwarded to the family. The boat stopped at Rio de Janeiro, Santos, Montevideo, then Buenos Aires, where they received a gracious welcome. William had considerable difficulty in passing customs.

The Hershey's mission station is to be at Trenque Lauquen, and Will's are to be stationed at Tres Lomas. Brother Hershey wants to arrange a language teacher for them.

Over six years later they returned home to U. S. A. on their first furlough, arriving at New Orleans on July 4, 1944. Besides having Clemens Lester, two more children graced their home in Argentina: Elinor Elizabeth and Richard William. The first months were spent with the Hertzler's at Elverson, Pa., over a year at Goshen, Indiana, and the last few months with us at Tuleta, Texas. During their stay at Goshen, he took his Seminary course at Goshen College. Incidentally Frank and Anna were also at Goshen during this time, Frank taking his Seminary work at the College. Both Will

and Frank graduated with the Th.B. degree.

It was with much difficulty that they finally obtained passage for sailing to Argentina, for their second term. They waited in the vicinity of New Orleans two weeks before the "S. S. Jose' Menendez" left port. Instead of eighteen days for the voyage as in 1937, it took forty days. There were many thrilling experiences plowing through heavy seas. "At times the boat made only six knots per hour which is about eight and one-half miles per hour." Another quotation: "The big dipper is gradually sinking down toward the Northern horizon, and the Southern cross is looming higher in the Southern heavens beckoning us back to our work in Argentina."

After leaving New Orleans the boat stopped at the following ports: Havana, Trinidad, Rio de Janeiro, Montevideo, and Buenos Aires.

After the many preliminaries upon arrival at Buenos Aires, they went to the Trenque Lauquen mission where the Mission Board had assigned their charge. Greater responsibility was committed to William, at their Conference the last week in November, 1947, upon his ordination as Bishop. It was needful that two bishops were to be ordained, the other brother being Nelson Litwiller. May our prayers unceasingly continue in their behalf that God may give them wisdom and grace for the charge committed to their trust.

Pour out thy Spirit from on high;

Lord, Thine ordain-ed servants bless;

Graces and gifts to each supply,

And clothe them with Thy righteousness.

## B. FRANK AND ANNA HALLMAN BYLER Missionaries to Argentina

B. Frank Byler was ordained at the Bethel church, West Liberty, Ohio, December 8, 1940. When he was informed of his call by the church to the ministry, he accepted it with the understanding that he be free to serve as a foreign missionary when the call comes.

The following year in June, 1941, he was married to our daughter, Anna. They were both volunteers for the foreign field. In the spring of 1945, at the annual board meeting of the Mennonite Board of Missions and Charities, held at Goshen, Indiana, they were accepted by the Board and consecrated for service to Argentina. They soon obtained their passport from the U. S. A., but it was not until October, 1946, that their visa came through. During this time of over a year, they took language study in south Texas and in Mexico, and also engaged in part time mission work at Mathis, Texas. The last few months while waiting for date of sailing they spent time with us at Tuleta, Texas. In March, 1947, the Mission Board notified them that space had been secured on a ship for their sailing. Thus provided with health and birth certificates, and police statement, as required, they left for New York.

The last two weeks were busy ones, with numerous calls enroute from Texas to New York, seeing relatives and friends, and having farewell appointments. Abram, with his family, took them to New York and with Frank's parents, Bro. and Sister Oliver Byler, accompanied them to their cabin on the boat, where together they had prayer before the boat sailed away. The name of the boat was the "Rio Santa Cruz," of the Argentina State Lines. The boat was scheduled to leave Sunday morning at 10:00; and at 10:15 the gang planks were pulled up and they started on their way. Here at home, we received two telegrams from Abram, while at New York, at the time of their departure. Our



reply was: "WISHING YOU A SAFE VOYAGE OUR PRAYERS ACCOMPANY YOU HE HOLDS OUR FUTURE IN HIS HANDS PSALM NINETY ONE. Father and mother." Upon their arrival at Buenos Aires they sent a cable to the Mission Board and they in turn sent us this message: "E. S. Hallman, Tuleta, Texas. BYLERS ARRIVED BUENOS AIRES APRIL TWENTY FOUR AFTER ROUGH VOYAGE. J. D. Graber, Sec'y Mennonite Board of Missions."

It may be interesting to record some excerpts from letters Anna sent home, telling us of their experiences on the boat from New York to Buenos Aires:

"Abram's and Frank's folks came on the boat with us, and Clayton Beyler (back from China) were in New York over that week-end and found out that Clifford Snider's and we were sailing Sunday morning, so they came on the boat with Clifford's, and we were all together a little before the boat sailed. We took some pictures on the boat, and had prayer in our room, then it was time for them to get off. Clifford's and we had cabins side by side, and there is even a door between us that we open often. It is so nice to be travelling with them. There were a number of English speaking passengers, but all the stewards and officers are Argentine, and Doris speaks Spanish to them like a native.

Our cabins are very nice; we have beds, running water in the room, and everything is very comfortable. The meals are huge, some of it we do not care for, but there is always so much that we do like, that it is hard to know what to leave out so we do not eat too much. The first day, Sunday, we all felt fine; the boat moved along quite smoothly; but during the night it started rocking. I ate a little breakfast but could not keep it down; tried dinner but the same happened to it; so I gave

up and went to bed. Doris was there already. Monday was unpleasant. Tuesday was about as bad, but I stayed in bed all day, and had them bring me a little fruit. Frank took Stanley down to the dining room, but neither of them felt too spry and spent most of the time in bed also. The water was so rough, and the boat just rocked and rocked. Wednesday the wind was still blowing strong, and one big wave that came over the side broke in a few windows, and caused a little commotion, but was nothing serious. Then the boat changed its course, and hit the waves at a different angle, and the going was smoother; so by evening we were all feeling a little better. Frank and Stanley had each lost a few meals in the process of these three last days.

Thursday we had better weather; Doris and I got up and went down to the dining room to eat. The boat had lost so much time because of the storm at sea, that instead of getting to Havana, Cuba, in four days, it is taking seven. So we are three days behind schedule already.

Friday was fair weather, and by evening it was warm, and we were all feeling fine.

Today, Saturday, has been better yet. We are all back to normal, and are really enjoying the trip now. This morning we saw the skyline of Miami, Florida, in the distance, and by tonight we are to be in Havana. We want to get off tomorrow morning, and Clifford's and we will find a church to attend there for the Sunday morning worship.

(Stanley has spent so much time these last few days coloring pictures and cutting them out. Thanks for the picture book and colors you sent him. It surely is a nice pastime for him.)"

"Monday. We had a nice Sunday here in Havana. We got off the boat and found a

Baptist church to attend services. This morning Frank and Clifford have gone shopping; they each want a summer hat. I have been typing with a pillow on my lap and the typewriter on that. For the last little while I have Arnold, Clifford's baby on the bed beside me, while Doris is bathing Margaret Anne. This afternoon the men will stay with the children, while Doris and I get out for a few things. We are feeling so good and enjoying the trip immensely. Hope you are both well. May God continue to watch between us."

"Near Trinidad, April 5, 1947. Well, we have been sailing for the greater part of a week now again, and will soon be getting to our second stop. We are to arrive at Trinidad tomorrow, Sunday; some say at 5:00 o'clock in the afternoon, others say at 10:00 o'clock in the evening. We may stop there between 12 and 24 hours. The trip this week from Havana to Trinidad has been very nice. There surely isn't much to do, so we sit out on the deck a lot. Stanley is so good, and would rather sit and color and cut out pictures than run around. Frank has been doing some reading. Clifford and Doris are plenty busy with their two little children, but the children are both well."

"On Friday, yesterday, Frank and Clifford and the two Pentecostal ministers had charge of a Good Friday service. It was very nice. Part of it was in English and part in Spanish. The Pentecostal minister from Argentina preached in Spanish. We had hoped to get into Trinidad in time to go to Church there tomorrow, but we may not arrive in time, so I'm not sure what they will plan. We may sing Easter hymns. It will be a little over a week. I guess, till we get from Trinidad to Rio; but we'll write to you again when we will arrive at Rio. Hope you are both well."



"Monday morning. We are at Trinidad. So glad for your two letters received here, and to know you are well. We want to get off the boat for a short time now. Will write from Rio."

"On board Rio Santa Cruz. April 14.

We are still a week from Rio but will write anyway. By now you have probably heard of the sad news of what has happened this past week on board our ship. We sent the message to the Mission Board, asking them to inform Clifford's parents; but we do not know if they let you folks and Frank's folks know or not. Although we were way out in the middle of the ocean, yet we knew that God was near, and He supplied grace and strength. The following two messages were sent from the ship to the Mission Board, at Elkhart, Indiana,

"CLIFFORD PASSED AWAY 9:30 THURSDAY NITE CEREBRAL HEMMORHAGE SICK ONLY TWENTY-FOUR HOURS NOTIFY HIS PARENTS MAY GOD'S WILL BE DONE."—B. FRANK BYLER.

"LAST RITES FOR CLIFFORD FRIDAY EVENING NEAR EQUATOR DORIS AND CHILDREN WELL, DUE IN RIO NINETEENTH GOD'S GRACE SUFFICIENT."—B. FRANK BYLER.

"We had all been feeling as usual; some of us were on deck Wednesday morning. Frank and Clifford were up there too, reading and watching the children. After dinner as usual we took our siesta. When Clifford woke up from his nap, he had a kink in his neck, and then he noticed that part of his face felt numb; also was sick on his stomach. It was so different from anything he ever had. Doris called the doctor before supper, and the doctor gave him some medicine, but without effect.

The four of us always met in our room every evening for scripture reading and prayer;

so that evening Doris, Frank and I met alone, and prayed for Clifford, committing him to the Lord's will. By morning he was no better; and the doctor had him moved downstairs in the forenoon, into an isolation "and had a man nurse with him all the time; and started giving him penicillin. After dinner the doctor said he thought it must be a tropical disease, and his temperature was rising rapidly. In the afternoon he was still worse. After supper all the doctors on board, five of them, were in consultation, one of them a specialist. The penicillin was having no effect, and it was no tropical disease after all.

At 8:45 Clifford passed away, and the doctors pronounced it cerebral hemorrhage. There was nothing that could have been done, and we felt that he had had the best possible care. We believed it was plainly the hand of God, and we were submissive to His will. The Lord gave Doris strength and grace to bear it.

The next evening after dark, while the rest were eating supper, Frank, Doris and I were taken to the back of the ship; and after Frank offered a prayer, the body was lowered into the sea. That was Friday evening. Two days later we crossed the equator, which is about half way between Trinidad and Rio de Janeiro. We forwarded and received messages from this boat, and within 24 hours we had answers from the Mission Board at Elkhart, and from Argentina.

We are helping Doris all we can; and everyone on the boat is so sympathetic, and glad to help her and her children in anyway they can be of help to her. But the hardest part is still hers. I have often thought of Cleo and her experiences.

Well, that is what has happened. The Lord has graciously spared Frank, Stanley and I together, and we want to use our lives to serve

Him better. Our times are surely in His hands.

"Yesterday morning, being Sunday, we had service again. Frank preached in English. After Frank had preached Doris asked whether she might say something. She gave a testimony in Spanish, and of course everyone was deeply touched; for they do not understand how she can have such peace and calmness at a time like this. Quite a number of passengers had come to this service.

I am typing this in the lounge, a nice comfortable room. Frank was memorizing some scripture verses in Spanish; but now a Seventh-Day Adventist Missionary is talking to him. Stanley is at a table with his box of puzzles, putting them together. Doris and Margaret Anne are at another table. Doris also is trying to do some writing. Arnold is having his forenoon nap. Now I guess I will wait to add a few lines before we mail this at Rio. We were so glad for your letters at Trinidad, and to hear of your visits with the San Antonio folks and Ruby.

"Saturday morning, the 19th.

We are just coming into Rio. We are all feeling fine. Doris had a telegram from her father saying he is coming to Rio to meet her. So we are looking forward to seeing him in a few hours."

"Tuesday, the 22nd.

When we arrived at Rio, Doris' father, Amos Swartzendruber, was there to meet us; having flown from Buenos Aires to Rio. He bought a ticket to go on the boat with us, so as to be with Doris and the children. It is so pleasant to have him travelling with us, and interesting to listen to him. We have been talking much about the mission field and the work there, which will be valuable for us.

Tomorrow we are to arrive at Montevideo, and the next day at Buenos Aires. We are so



surprised at the weather. It has suddenly turned much cooler and we are getting out warmer clothes. You see we are having our fall weather. Our summer was a very short one while we were crossing the equator, and not very hot then. We three are feeling fine. Doris is standing the voyage very well. By now you will have our letter from Rio, telling of Clifford's sudden death. Till our next letter, may God bless and keep you both.

"Thursday, the 24th.

Arrived safely this morning. We were met by Will, Litwillers, Swartzendrubers, Millers, Hershey, Weber. Got thru customs this afternoon. Everyone well. Will write from Will's."

This concludes some excerpts from letters sent by Anna to her parents. After a few days at Buenos Aires after landing, Frank, Anna and Stanley accompanied Will to their home at Trenque Lauquen, while Doris and her children went home with her father to Pehuajo.

The Mission Board there appointed the Bylers to their charge at Carlos Casaras, where they went after spending a month at the home of Will and Beatrice. The four cousins, Clemens, Elinor, Richard and Stanley, were very happy together, "they surely played hard." At the time of this writing they have been at Carlos Casaras nearly a year. Since living there, a baby graced their home named, Marjory Melinda. They have recently extended their mission work in this city.

Almighty God, Thy grace proclaim  
Thro' ev'-ry clime, of ev'-ry name;  
Let adverse powers before Thee fall,  
And crown the Saviour Lord of all.

## REUNIONS

The year 1897 marks the first Family Reunion held in our own Hallman Family relation, at the home of my parents, Abraham and Mary Hallman. It was held on the old Hallman homestead. My parents at the ages of sixty-five and sixty were still farming, but moved into their retired residence a few years later. It was the year of my ordination, thirty-one, and Clemens was two years old. My father and mother died eight and nine years later, respectively. In honour to our parents the next reunion was held by the family twenty-two years later.

In 1919, this reunion was held at the old homestead, with my brother Joseph as chairman.

In 1931, the Grandparents George R. Schmitt Family reunion was held on the Schmitt homestead, by brother, George, being chairman. In 1935, the Hallman-Schmitt Family reunion was held at the Waterloo Park. In 1939, the Abraham Hallman family reunion was held at the old homestead, near New Dundee, with my brother Abraham as chairman. In 1941, another Abraham Hallman family reunion was held at the old homestead, sponsored by the grandchildren.

In 1944, another reunion was held at the old homestead, with my brother Peter as chairman. This was followed a week later with the Guernsey, Sask., reunion, held at the Kitchener Park, with Eldon Bowman as chairman. In 1947, the Hallman Family reunion was held at Strasburg, with brother Peter as chairman. The day following, the Guernsey, Sask., Reunion was held at Mannheim, with Eldon Bowman as chairman. In 1944, our own reunion, Eli S. and Melinda Hallman Family Reunion, was held at Winona Lake, Indiana, sponsored by the family. Our son, George, was chairman.

Hallman Reunions had been, and are being held, relating to the entire Hallman relatives in Canada and the United States, in the last half century.

The significant one of these Hallman Reunions was held in the year 1905, at the M. B. C. Camp-meeting Grove, at Kitchener, Ontario. My great uncle, Rev. Wendell Hallman of the River Brethren Church, was the guest speaker. His son, Rev. H. S. Hallman, of the M. B. C. Church sponsored the reunion with a committee. He also printed a booklet, "History of the Hallman Family in Canada," 109 pages, illustrated.

Another one of these larger Hallman Reunions was held in June, 1927, at the Waterloo Park, when William, Abram and I were in attendance.

In recent years, many of the Family Reunions have drifted into the secular picnic style, instead of the former sacred fellowships, which the leaders had introduced. There is a sense of joy in meeting former relatives and getting acquainted with the new oncoming generation. At such occasions we are made to think how our lines have fallen in pleasant places and that we have a goodly heritage, with a noble ancestry. But what matters most is that we are born again by the Holy Spirit, bringing us into the fellowship of the children of God; and that our names are written in the Book of Life.

## ORDINATIONS

In the year 1897, I was ordained to the ministry at the First Mennonite Church, Kitchener, Ontario. Ten years later, at the same church, I was ordained bishop, by the Ontario Conference, to take charge of the Conference District in Western Canada.

In succeeding years, as the church work enlarged, I participated in the following ordinations:

Israel R. Shantz, Carstairs, Alberta, as Bishop, at the West Zion Church, in 1909.

Norman B. Stauffer, Aldersyde, Alberta, as Bishop, at the Mount View Church, in 1911.

Moses H. Schmitt, Carstairs, Alberta, as Deacon, at the West Zion Church, in 1909.



Noah Weber, Carstairs, Alberta, as Minister, at the West Zion Church, in 1911.

Mennon Gingerich, Mazeppa, Alberta, as Deacon, at the Mount View Church, in 1927.

Isaac Miller, Mazeppa, Alberta, as Bishop, at the Mount View Church, in 1928.

Moses H. Schmitt, Guernsey, Saskatchewan, as Bishop, at the Sharon Church, in 1928.

Paul Hershey, Gulfport, Mississippi, as Minister, at the Gulfhaven Church, in 1934.

John E. Wenger, Allemands, Louisiana, as Minister, at the Allemands Church, in 1937.

Lester Hackman, Allemands, Louisiana, as Deacon, at the Allemands Church, in 1937.

William and Beatrice (Hershey) Hallman, as Missionaries to Argentina, at the Sharon Church, Saskatchewan, in 1937.

Amsa and Nona (Miller) Kaufman, as Missionaries in South Texas to the Mexicans, in 1939.

Henry J. Tregue, Jr., Allemands, Louisiana, as Minister, at the Allemands Church, in 1941, to serve at Akers, Louisiana.

Paul Hershey, Gulfport, Mississippi, as Bishop, at the Gulfhaven Church, in 1943.

H. Frank Reist, Premont, Texas, as Bishop, at the M. B. Church, in 1946.

### GENERAL CONFERENCES

I was in attendance at the General Conference sessions listed below, and in the following years:

- 1898. Holdeman, Wakarusa, Indiana.
- 1900. Science Ridge, Sterling, Illinois.
- 1902. Pike, Elida, Ohio.
- 1905. First Mennonite, (Berlin) Kitchener, Ontario.
- 1907. Howard-Miama, Amboy, Indiana.
- 1909. South Union, West Liberty, Ohio.
- 1911. Stahl, Johnstown, Pennsylvania.
- 1913. East Union, Kalona, Iowa.
- 1915. Central, Archbold, Ohio.
- 1917. Yellow Creek, Goshen, Indiana.
- 1919. Parkview, Harrisonburg, Virginia.
- 1923. Waterloo, Erb St., Waterloo, Ontario.

- 1929. M. B. C. Camp, Goshen, Indiana.
- 1931. Central, Archbold, Ohio.
- 1933. Hesston College Campus, Hesston, Kansas.
- 1935. M. B. C. Tabernacle, Kitchener, Ontario.
- 1937. Turner Memorial Hall, Salem, Oregon.
- 1939. Allenville, Allensville, Pennsylvania.
- 1941. Lower Deer Creek, Kalona, Iowa.
- 1944. Goshen College Assembly Hall, Goshen, Ind.
- 1947. Wooster City Grounds, Wooster, Ohio.

## CHURCH DEDICATIONS

I was present and took part at the church dedications listed below.

- 1901. Blenheim, Oxford County, Ontario.
- 1902. (Berlin) First Mennonite, Kitchener, Ont.
- 1902. Waterloo, Erb St. Waterloo, Ontario.
- 1907. North Star, Drake, Saskatchewan.
- 1911. Sharon, Guernsey, Saskatchewan.
- 1942. Akers, Louisiana.
- 1943. Tuleta, Texas.
- 1948. Gulhaven, Mississippi.
- 1949. Mexican Mission, Mathis, Texas.

## MISCELLANEOUS EVENTS

At the age of 23, as a clerk in my brother's grocery store, in Kitchener, Ontario, I purchased a bicycle, which were then imported from England. The price was \$105.00. It had narrow hard rubber tires. After having it a year, a young man, Allan Betzner, approached me with an even trade for his new top buggy, a new harness and a robe. We agreed. This outfit, with my brother's horse, became a real necessity, with young people's social life and church activities.

What a change has come from the horse and buggy days, into our present way of traveling with the automobile. With a quiet horse most of the family members could drive, but not so with our modern car. About twenty-five years ago I purchased my first Ford at Saskatoon. The salesman had me drive around a few blocks with him and

then I started for home at noon, a distance of about eighty-five miles. A few miles out of the city near a railway crossing on a dirt road, the Ford jumped out of the rut, crossed the ditch, and fastened itself in a barbed wire fence. The engineer of the passenger train noticed the incident, stopped the train, "alright," and then the train moved on. We were due at the crossing the same time. The incident was providential. Other minor incidents happened before reaching home quite late.

Our present Plymouth '36 Model, was an anniversary gift, at 71, made possible by the generosity of church members and friends.

At harvest time, William and Abram, twenty and eighteen respectively, had well started with their four horse binders, cutting wheat around a 100 acre field, when they noticed a flock of wild turkeys close by in the grain. They stopped their teams, and started toward them, when suddenly they flew up; this frightened the horses and both teams ran away. The boys were alert and soon caught their runaway teams. There were only slight damages.

Back in the year 1898, fifty years ago, it was my privilege to have heard General William Booth, founder of the Salvation Army, while on a tour from London, England, through Canada. His appealing challenging message was given at the Zion Evangelical church at Kitchener, Ontario. He had with him an Italian convert, a tenor soloist, singing from his heart to hearts.

In the year 1902, the Student Volunteer Convention was held at Toronto, Canada. Goshen College was entitled to two student representatives. Bro. I. R. Detweiler was one of the students who attended the Convention. By request, I took the other student's place by proxy as I was then living in Berlin. This occasion increased my burden and zeal for missions greatly.

At the Mennonite General Conference held at Sterling, Illinois, in 1900, a Compiling Committee



was appointed to prepare a Hymn Book. The names on this committee were: J. S. Shoemaker, D. D. Miller and E. S. Hallman. The following spring we met at the home of Bro. M. S. Steiner in Ohio, where a full week was spent in the selection of hymns and songs producing the "Church and Sunday School Hymnal," with C. Z. Yoder, J. B. Smith and others assisting. There were no hymns on our list by Canadian composers of hymns, so upon request at that time, I attempted the task and composed the hymn number 267 in the Church Hymnal, to the poem, "O Everlasting Light" by Horatius Bonar.

In the early years, before the evangelistic work by special meetings became more general in the Mennonite Church, our ministers exchanged preaching tours with ministers from the United States. These trips were made by train; but these meetings were held in the horse and buggy days. Usually such groups consisted of a few carriage loads of brethren comprising ministers, deacons and the laity. In 1898, after being in the ministry one year, my wife and I accompanied this kind of ministry. In our group of nine we had one bishop, two ministers and one deacon. This was in the days of bishops Andrew Mack, Josiah Clemmer, Henry Rosenberger, Jacob N. Brubacher, Isaac Eby, Abram Herr, Benjamin Zimmerman, and John N. Durr, who directed our daily appointments from place to place. We held forty-five services in the following counties: Montgomery, Bucks, Berks, Lancaster, Chester, Cumberland and Somerset. These exchange ministerial visits were unifying in brotherly love, and in holding to the tenents of the faith.

After the services were dismissed at the Skip-pack church, I met their young minister, Bro. Warren Biehn. In our conversation I asked him, "When were you ordained?" He said, "Last year in June." "So was I." "How old are you?" "32." "So am I."

“In which month were you born?” “In February.” “So was I.” “Well, which day in the month?” He was a few days older. Needless to say, we had pleasant fellowship at his home, late into the night.

There were also similar preaching tours made to the churches in Virginia, in the days of my grandfather, George R. Schmitt, while in his active ministry.

One of the most impressive services I at any time was privileged to attend was held at the Prairie St. Mennonite church at Elkhart, Indiana, on the evening of November 3, 1898, at the time our first missionaries in the Mennonite Church were appointed to the foreign field. This service was held between the sessions of the General Conference held at the Holdeman church, Wakarusa, Indiana. Words fail to tell the intense interest prevalent among our brotherhood at a time like this. The increased burden for foreign missions work was intensified largely as a result of the great famine in India a few years previous, and the conditions reported by Bro. George Lambert after his return from India. Between the sessions of the General Conference, several brethren gave voice to their convictions to one another regarding opening foreign mission work and remarks were made like these: “We cannot wait any longer,” “Our time has come,” “Let us go forward,” and “Let us go to the church at Elkhart”; this was favored and the announcement made. Bro. M. S. Steiner was chosen to preach the missionary sermon. Some of us were guests at Bro. Kulp’s home for supper; Bro. Steiner did not eat but walked the floor. A large crowd gathered at the church for the evening service. Bro. J. S. Coffman had charge of the service and asked five young ministers to take seats on the platform. Incidentally, they were near the same age: Aaron Loucks, 33; T. M. Erb, 33; D. H. Bender, 32; E. S. Hallman, 32; A. D. Wenger, 31. (M. S. Steiner’s age, 32). Bro. M. S. Steiner preached from the text, Isaiah

54:2. 'Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes.'" He preached a wonderful appealing and challenging message. Occasionally he stepped to the front of the pulpit, with tearful eyes and a pleading voice. After the sermon and a few brief testimonies the bishops had charge. These brethren, J. F. Funk, J. S. Shoemaker, D. J. Johns and David Burkholder, retired to the Council room; then after some minutes, they opened the door and invited volunteers for mission work to make known their convictions. After some hesitation the brethren J. A. Ressler and W. B. Page responded to the invitation. During the intervening hour the congregation spent the time in fervent prayers, the singing of hymns and in quiet prayerful meditation. When the bishops returned from the Council room, one of them made the announcement that the brethren J. A. Ressler and W. B. Page had been accepted and are under appointment to enter the foreign field in India, for Christ and the church. After the service there was great joy and soberness of responsibility among the brethren, in accepting the charge committed to our trust.

Truly, during the past half century, is, "what God hath wrought" by the Holy Spirit through the lives of yielded servants, in the expansion of missions, at home and abroad.

I am sincerely grateful to our heavenly Father that I am spared among the age named group, the other five having passed on, to tell of the things which we saw and heard in the eventful occasion of the founding of foreign missions by the Mennonite Church in America.

There are also many other events in our family life which are omitted that are common to most family life. There are other church related activities such as the converts' classes, baptisms, wed-



dings and funerals that are not included of which records are filed elsewhere.

In conclusion, I am quoting the words of Solomon in Ecclesiastes, 12:12. "And further, by these, my son, be admonished: of making many books there is no end . . . ." This, another book has been written, which, I pray, may lead us to the treasures of the Book of Books, to "Behold the Lamb of God," which is its theme: if so, our labour of love will be graciously rewarded.

Seeing at a glance, my life reminiscence, it may be summarized, approximately, in the following age brackets:

1 - 10. Childhood and school.

10 - 20. School, factory, community social life.

20 - 30. The new life in Christ. Our church relations. The home. In business. The ministry.

30 - 40. The evangelistic field: Ontario and United States. Church Boards.

40 - 50. Pioneer colonization in Saskatchewan. To Indiana, Alabama and Louisiana.

50 - 60. To Saskatchewan. Conference district church work. Canadian Colonization Board. Travels.

60 - 80's. In Texas. Gulf States District. Missions. Ordinations.

# FAMILY REGISTER — MEMORANDUM

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